

THE TEACHINGS OF SRI GOURANGA

BY

SWAMI DURGA CHAITANYA BHARATI

30350
—
120/61

CALCUTTA

M. L. DEY & Co.

BOOKSELLERS & PUBLISHERS

66 & 67, College Street

1933

Price Rs. 2 only.

Published by
HARIMOHAN DEY
of MESSRS. M. L. DEY & Co.
66 & 67, College Street, Calcutta.

Also to be had of
MESSRS. DEY & Co.,
25 & 26, CANNING STREET, CALCUTTA.

SRI GOURANGA PRESS,
Printer : P. C. RAY,
71/1, Mirzapur Street, Calcutta.

Dedicated

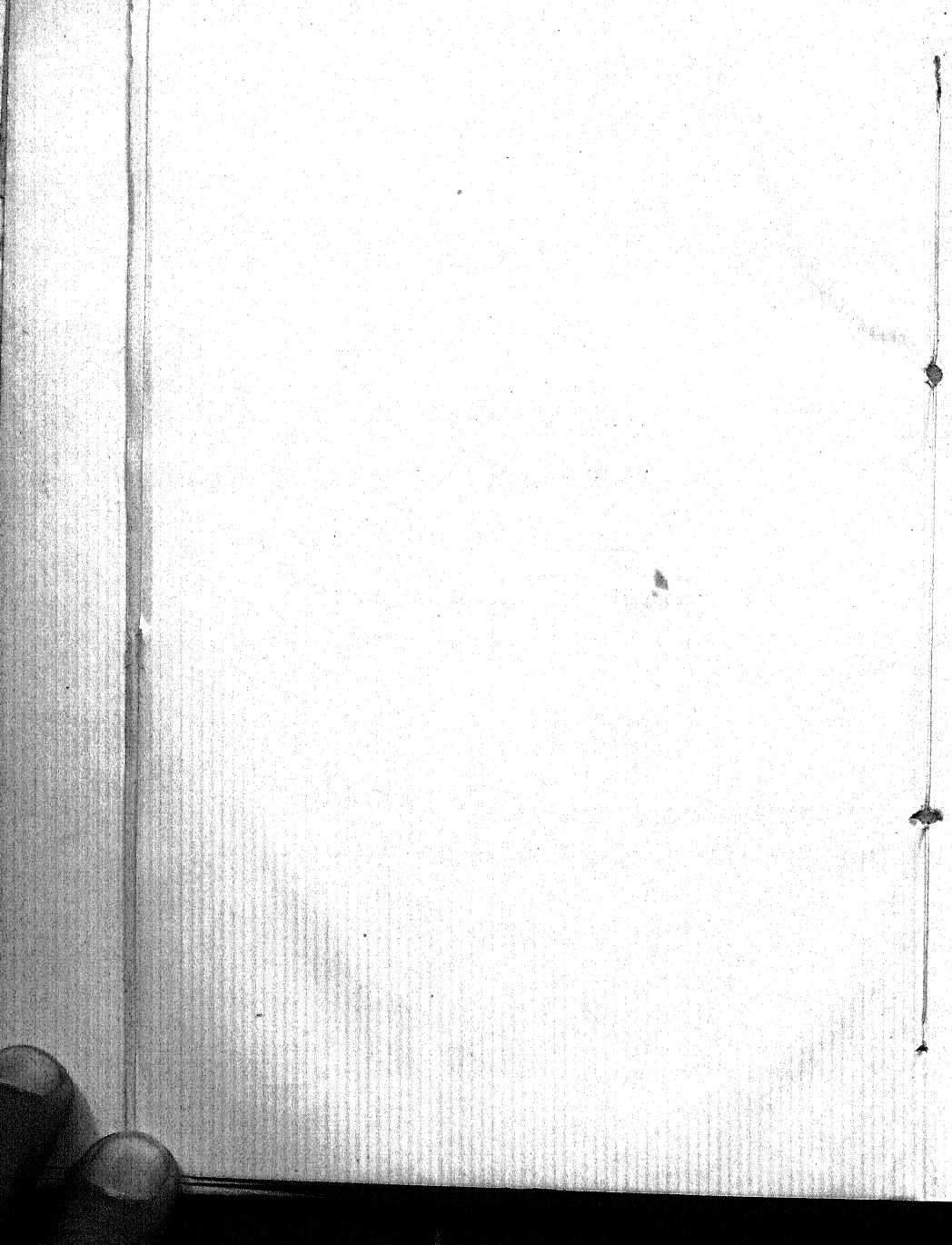
To

Paramahansa Paribrajacharya

Mandaleshwar Sri 108

Swami Joyendra Puriji Maharaj

As an humble tribute of respect and admiration
of the author



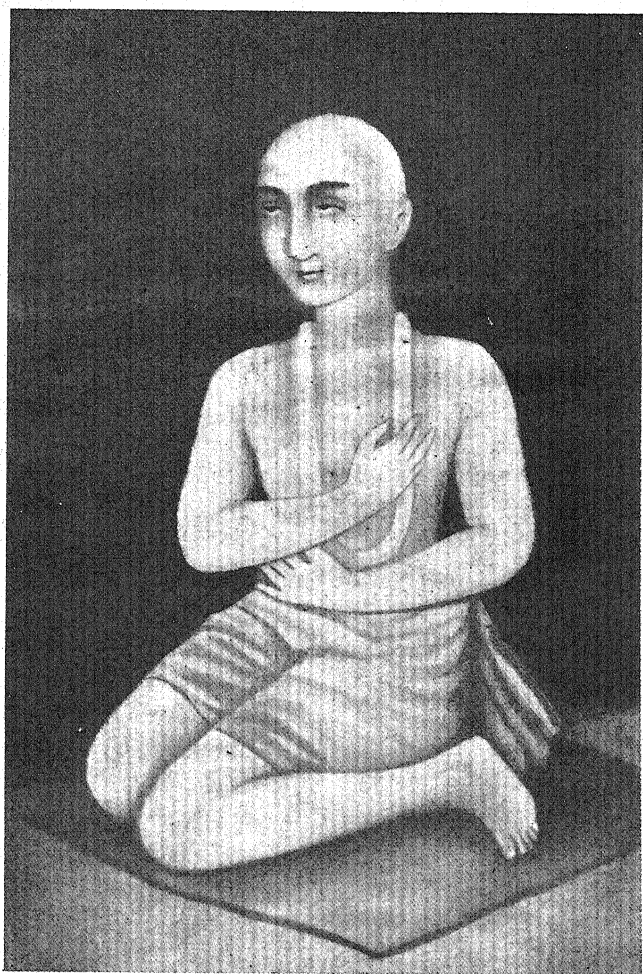
30350
120/61

CONTENTS.

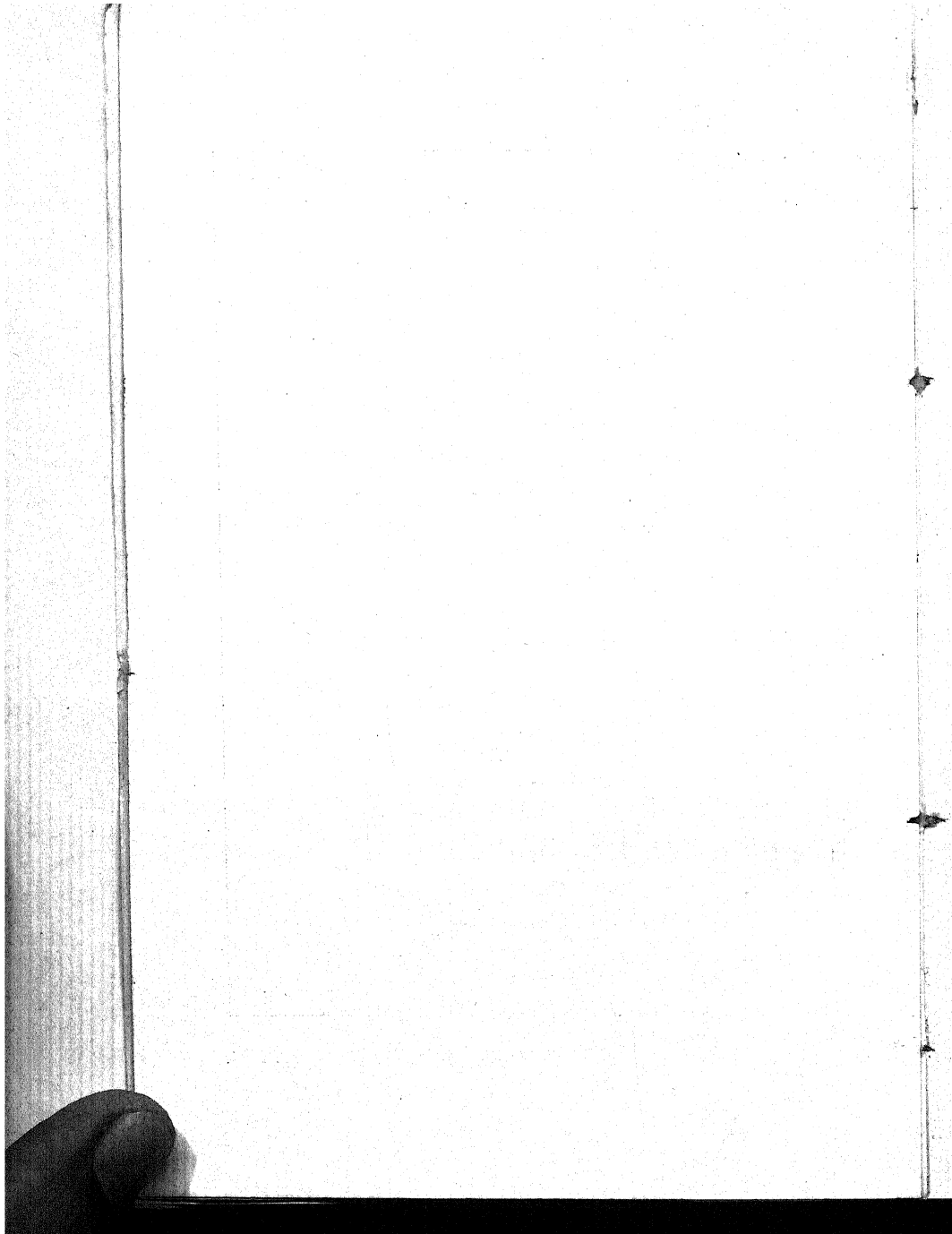
	Page.
Foreword	ix
Introduction I. The Real Krishna	1
„ II. Brahman-Ishwar-Jiva-Jagat	51
„ III. What is Bhakti?	121
Chapter I. Sri Gouranga Teaches Rupa	146
„ II. Sri Gouranga Teaches Sanatan	157
„ III. Sri Gouranga's Eight Lessons	183
Appendix Two Krishnas?	188

ABBREVIATIONS.

Chaitanya Charitamrita	...	Ch—Ch
Chaitanya Bhagabat	...	Ch—Bh



Sri Gouranga listening to *Bhagabat* reading by Gadadhar at Puri.



FOREWORD.

In my "Sri Gouranga—The Man",—a character study of the Prophet of Nadia,—I have tried to sketch the main scenes of his life-drama in as simple and concise a manner as possible. The present work which contains his teachings on the philosophic side of his religion should be a fitting sequel to the former. The characteristics of his philosophy can be understood all the better by one who has studied his character. Because, in the case of Gouranga, the central point of his philosophy is an expression of his character. He preached not by dogmas but actually by his life. Dogmas—such as the relative importance of different Gods, origin of *avatars*, position of *Golaka*, *Brahman Loka* etc., etc.—have no doubt found a place in his philosophy and have even given sufficient scope for dogmatizing in sectarian quarters. But the propagation of dogmas were never a part of his life's teaching and preaching, whether in public or in private. These dogmas have no doubt been authoritatively laid down by Goswamis as binding articles of faith. But it is remarkable that Sri Gouranga himself only once during his life spoke on these matters and to one individual man Sanatan during his short stay at Benares. His whole life, however, was an uninterrupted, intoxicated course of *Prema* and only *Prema* without even a vestige of a dogma or a creed. Therefore his life itself is the best interpretation of the outstanding lesson of his philosophy—and that is *Prema*, love to God and love to man. To this extent "Sri Gouranga—the Man", being a work on his

life, may be of some help to the reader. Otherwise the present work is complete in itself.

The teachings which Sri Gouranga imparted to Sri Rupa and Sri Sanatan, particularly the latter, form the basis of the *Goudiya Vaishnab* philosophy. These teachings, as they were delivered by Sri Gouranga according to the version of the *Chaitanya Charitamrita*, have been kept intact in this book (omitting repetitions and certain lengthy details and adding a few explanatory remarks here and there within brackets or in foot notes) in the main chapters relating to them. At the same time the philosophy of Sri Shankaracharya, the refutation of which was a distinct feature of Gouranga's discourses with Sarbabhaum Bhattacharya at Puri and Prakashananda Saraswati at Benares, has been explained side by side with the *Goudiya Vaishnab* view in Introduction II to enable the reader to make a comparative study of both the systems. This has been found all the more necessary on the principle of "hear the other side", as the old biographies, beyond a mere reference to Shankar's system, contain little worth knowing about it. In fact, it has been dealt with, if at all, in a meagre way, if not with scant respect. Perhaps this was natural for the authors whose chief business was to propagate Sri Gouranga's religion.

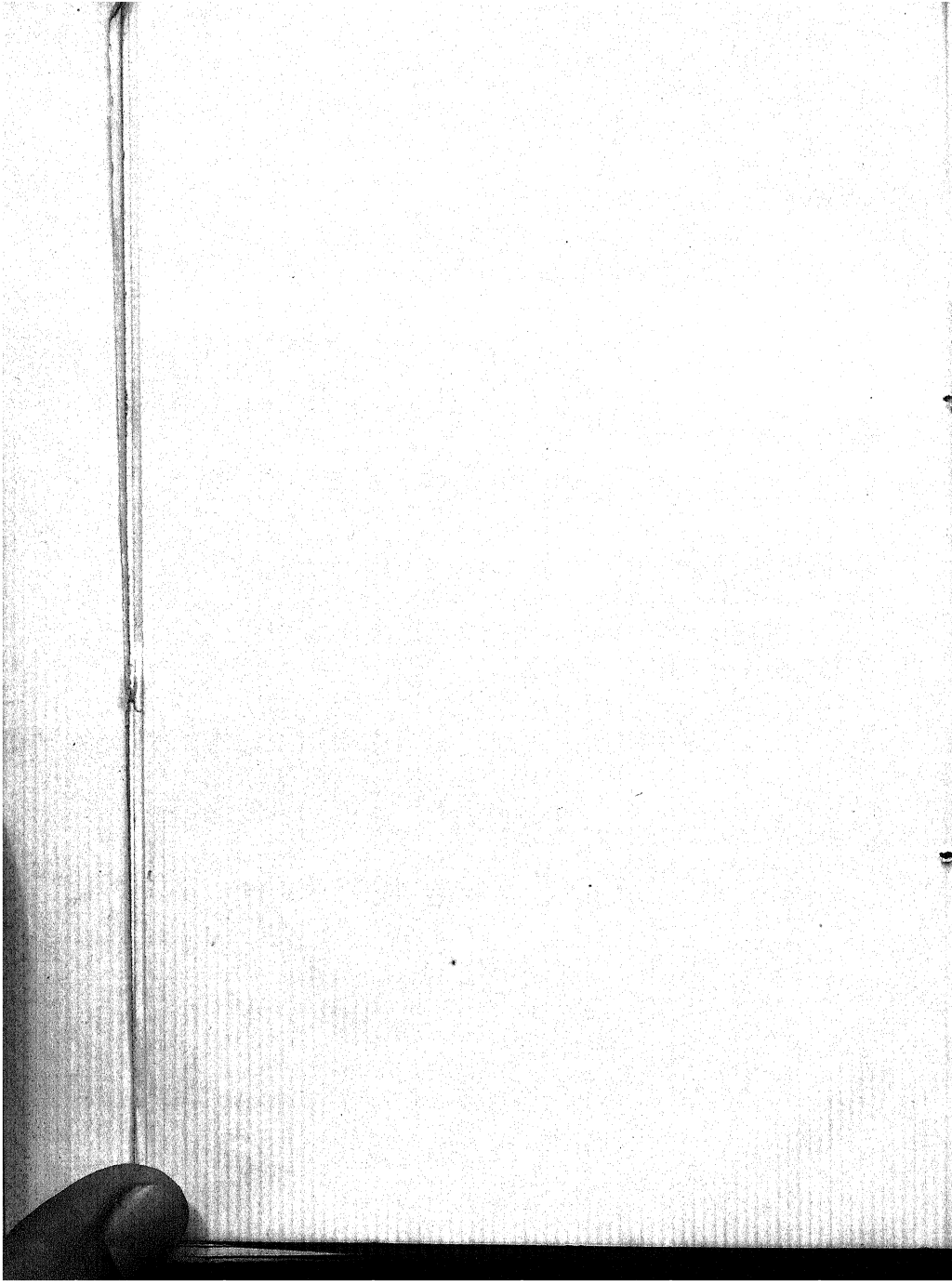
In Introduction I, an attempt has been made to understand who the real Krishna is, that is to say, who and what Sri Gouranga's Krishna was. The real Krishna can only be reached—in a mass of apparently self-contradictory matter in different books—through a reconciliation of the various and variant descriptions of the Gods and Goddesses.

in the Puranas. Hence the necessity for this humble attempt.

Two *Vaishnab* friends of mine, Prof. Purna Chandra Biswas M.Sc., a scholar and a gentleman, and Srijut Nalini Ranjan Mittra, a devout *Bhakta* possessing at the same time a keen insight into the *Vaishnabic* lore, deserve my best thanks for very gladly giving me the use of some books for the time I required them for reference. I must also thank another friend—a scholar of high attainments, who shall be nameless according to his own wish—for lending me a helping hand in revising the manuscripts. My sincere *Asis* goes to Sirdar Hari Sing,—a worthy son of his noble father Sirdar Praman Sing, a pleader of Lyalpur (Punjab)—for the great pains he took to type-write the whole copy in a characteristic spirit of service, and thus making it possible for me to send it to the press.

I regret the few printing and other mistakes that have crept in due to hurry and a great press of work, hoping that the reader will kindly excuse and correct them according to the 'errata' at the end of the book.

SWAMI DURGA CHITANYA BHARATI.



INTRODUCTION.—I

THE REAL KRISHNA.

“Even before the appearance of the manifest world the Real One existed” just as He exists now. “He is one and without a second.”¹ This is the teaching of the Upanishads,—the Vedanta. This is an accepted truth, admitted on all hands and by all sects.

Then says the Upanishad,—“He (the Real One) desired to be many, to multiply, and thought”¹ on the plan of the creation and the creation emerged out of Him. Hindu philosophy does not admit the creation of the world out of nothing, but says that the world was already in the Real One as germ is already in the seed. The creation therefore means only emergence out of its latent state when the time for it is ripe.

Now, regarding this Real One, some say He is formless. Others say He has a body, though a non-material body. The two schools follow respectively what are called the Jnan Path and the Bhakti Path. Practically all the followers of the Bhakti Path recognize a body of God, whether permanent or manifested. Among the followers of the Bhakti Path again there are sects and the form worshipped by one differs from that worshipped by another. But each sect considers its own particular form of God as the highest or the highest manifestation of God. Difference in the manner of worship—whether form worship

¹ Chhandogya Upanishad—6-2-1 and 6-2-3.

or its opposite—among various sects gives rise to sharp exegetical dissensions which sometimes degenerate into wrangling or even hurling of abuses by the more sectarianly minded among them.

There are five principal sects who have their separate forms of worship, viz.,—*Soura, Ganapatya, Shaiva, Shakta* and *Vaishnaba*. The first worship the Sun as God, the second worship Ganesh the elephant-headed God as the highest one. Though there are many Ganapatyas in Maharastra, numerically these two sects are very insignificant and may be left out of consideration. The last three sects each commands by far a larger following. The numbers of their followers vary according to locality. Both Shaivas and Vaishnavas predominate in southern India. In Bengal in the upper classes i.e. Brahmins, Kayasthas and Vaidyas, more than three-fourths of the population are Shaktas and the rest Vaishnabas. The reverse is however the case among the people forming the lower strata, as they are almost all Vaishnabas. There is little or no sectarian feeling between the Shaivas and the Shaktas because Shiva and Shakti are considered to be ever united together. So are really Hari and Hara, that is, Shiva and Vishnu, united together; but blind sectarianism often runs amok among their followers, and we have heard of frequent dissensions among the followers of the two sects in the Madras Presidency. The same unseemly fight rages between the Shaktas and the Vaishnabas, for here too blind sectarianism does not stop short of committing most ludicrous blunders.

The "Sat", the Real One, is One and without a second,—so says the Vedanta, the highest authority of the Hindus. That Real One has come to be known under

different names and forms in the Puranas. Even in the Vedas we find the One "Sat" called under different names which are the names of the Vedic gods, as for example,—

"the Real One goes by different names, viz. the Vayu, Agni," etc., etc.

In the Upanishads or Vedanta all these different names go out altogether and the Real One practically becomes nameless and formless Brahman. But He takes on names and forms again in the later Puranas, such as Shiva, Vishnu, Durga, Kali and so on. There are different Puranas composed to delineate the deeds of these different Gods and Goddesses, and each of them claims precedence and supremacy of its own God or Goddess. Now, two things are to be considered in this connection :—

- (i) each Purana is supposed to prove the supremacy of its God or Goddess on the authority of the Vedas and is supposed to be based upon the teachings of the Vedas,
- (ii) all the Puranas are the works of one and the same author, Veda Vyasa, the sage.

All the sects are agreed on these two points, which are of great importance in considering the apparent differences in Puranas. If they show anything, they show that the truth at both ends—the Vedas and the Puranas—is or ought to be the same. The Vedas are the authorities of the Puranas and the Puranas are the productions of one and the same man,—a Rishi, a great sage who never errs and who never speaks from any personal motive. What more is needed to show that the one truth that pervades the Puranas is undoubted and the one voice—and not more than one voice—that speaks through the

Puranas is authoritative? One may point out contradictions in the Puranas in several respects. But these do not touch the main theme of our present discussion, that is, Brahman or the Supreme God. Let aside for the present the cosmogony, the history, the romances, the allegories, the rhetorics of the Puranas. They may have their own contradictions supposed or real, and their own explanations too into which it is not the intention here to enter. But can any body say that there is any the least difference among the Puranas as regards our point at issue, that is, the nature of the Real One? If a voice other than that of Vyasa is audible in the Puranas on this subject, it is easily detectable and we can discard it as a false tune not concordant with the recognized voice of Vyasa. But there is no discordant note.

Yet the fact that some Puranas give the first place to Vishnu, some to Shiva, some to Shakti, cannot be denied. We give here some examples from which it may appear that the conflicts are vital indeed :—

***From Vishnu Bhagabat (generally known as
Srimad Bhagabat).***

Brahmâ (the creator) addressing Vishnu lying in the ocean of causes (कारणान्व) says,—“This form of yours which you manifest as a favour to your worshippers is the root of hundreds of Avatars O Atman, this form is fit for worship because this is the foremost of all that are worshipped You are that Brahman. I take refuge in you For the purposes of creation, preservation and destruction, you divided Prakriti, the root matter, into three *Gunas of Satwa, Rajas and Tamas* supporting myself

(Brahmâ), Shiva and Vishnu as your three feet, and you have become the three-footed One.

From Debi Bhagabat.

Suta addressing an assemblage of Rishis says,—“That Shibâ (शिवा—the All-weal Debi) who is pervading all, immutable, who cannot be perceived except through *yoga*, who is the refuge of the world, is the highest Consciousness (Turiya Chaitanya).”—Canto I.

Rishis' question,—“The Lord of all, beyond Rajas, embodiment of Sat-Chit-Ananda, the Supreme Atman Vishnu—how was even that Vishnu put into sleep by and subjected to the influence of Yoga Maya (Debi)?”—*Ibid.*

Suta's reply,—“The power of creation in Brahmâ, the power of preservation in Hari, the power of destruction in Hara (Shiva),—these are but the different forms of One Primal Power, the Adya Shakti. None in this world, not even these three Lords, can do any thing without Shakti That Universal Power is Brahman—so the sages think. Intelligent people always, by every means, worship Her (that is the Debi who represents the Shakti). The sages say that Shakti has two aspects, with *Gunas* and without *Gunas*. The worldly minded serve the former and the wise serve the latter. . . . If the three Lords were supreme, why should they pass years in *tapasya*, meditating on something which cannot be defined? They always meditate upon that ultimate Reality, the Eternal Shakti or Debi as the One Brahman.”—*Ibid.*

Raja Subahu addressing the Debi says,—“Gods show kindness only to Bhaktas, but the strangest thing is that you always save even non-Bhaktas.”—Canto III.

Vishnu addressing a deputation of celestials headed by Brahmâ says,—“We are all subject to Maya in whose hands we play like puppets controlled by the hidden juggler. . . . Therefore, O celestials, in this day (of your difficulties) remember that Adya Shakti or Paramatman.”—Canto IV.

Vyasa says,—“The Lila of Maha Maya makes Vishnu live in the womb of mother full of filth.”—*Ibid.*

Suta says to assembled Rishis,—“Shiva the Over Lord is the master of Causal body (*Karan Deha*) and is therefore the generator of Vishnu, the master of astral body (*Sukhshma Deha*) which is born of causal body. Krishna and other Avatars are but parts of that Vishnu. Why then will they not worship Shiva? (Of the component parts of OM=Brahman), A (अ)=Brahmâ, U (उ)=Vishnu, M (म)=Shiva, *Ardha Matra* (अर्धमात्रा) the fourth, the Turiya, the highest Brahman principle)=the Great Debi. The sages say that, because in order of superiority the last comes the first, Debi is the highest of all. So you ought not to have any doubt about Krishna worshipping Shiva, because Shiva being next to and in closest proximity to Debi, that is the Paramatman, is the chief among the three Lords.”—Canto V.

Debi speaks to Indra,—“The learned say . . . that I am Turiya (Beyond *Sthula*, *Sukhshma*, *Karana* corresponding to Brahmâ, Vishnu, Shiva). I have told you before about my all-pervasive unmanifested aspect which is Maya, and this Maya is (in fact) my Turiya aspect. Even beyond the Turiya is my formless Paramatman aspect.”—Canto XII.

Vyasa says,—“Nowhere in the Vedas is Vishnu-worship or Shiva-worship mentioned as worship of the Eternal.

... But in all Vedas Gayatri (an aspect of Debi) worship is mentioned as the worship of the Eternal One.”
—*Ibid.*

Yama to Savitri,—“The Debi is none but Paramatman with Maya. Though formless, she assumes forms to show her grace to Bhaktas. At first she created the *Gopal Sundari* form (गोपाल सुन्दरी). This form is most graceful, beautiful and enchanting,—it is the young cowherd form (i.e. Brindaban’s and Golok’s Krishna form).”—Canto VII.

According to Debi Bhagabat, therefore, Sri Krishna is a creation of Debi i.e. Paramatman with Maya,¹ and is really a Shakti or feminine principle, though seemingly a male. Mark his feminine designation,—*Gopal Sundari*. This remarkable Maha Purana, the Debi Bhagabat, does thus supply a synthetic cord between the Shaktas and the Vaishnabas.

Again in another place of the same book we read Narayana addressing Narad,—“She (Durga) is the entire Shakti of Paramatman Sri Krishna.”—Canto VII.

The attention of the reader is drawn to the fact that here Sri Krishna is represented as Paramatman and not a part of Vishnu as described before. If it means anything, it is this that every one of the deities, whether Shiva, Vishnu, Krishna is a manifestation of the Supreme Being and also that every manifestation at the same time, when understood in the terms of infinity, is identifiable with the Supreme Being. And when it is so identified, it is looked upon as none other than the Supreme Being.

¹ Compare,—“Mine, Vishnu’s and Shiva’s bodies are your creation.” (Brahmā’s hymn to Debi).—Chandi.

The above passages of the Debi Bhagabat lend unequivocal support to the theme we are trying to develop here. And this is our excuse for quoting more from this great work of Vyasa.

From Skanda Purana—Kashi Khanda

Who is Shiva?—"He (Shiva) is the formless Para-Brahman. . . . He is all pervasive, eternal, real and without a second. . . . The four Vedas, even Vishnu and Brahmâ, do not really know Him."—Chapter 23.

Shiva addressing Vishnu says,—“O Vishnu, I grant you the powers of will, action and intelligence. Take them from me.”—*Ibid.*

Birth of Maha Vishnu,—“Shiva, in consultation with Maha Maya—the all-conscious Mother of the universe—cast a nectar-streaming look upon the left portion of His body, from which thereupon was produced a beautiful Purusha, the Maha Vishnu.”—Chapter 26.

Vishnu prays to Shiva,—“O Lord, if you are pleased with me then grant me this boon viz., that I can always see you with the Debi and that the butterfly of my mind, intent on drinking the honey of your lotus feet, may become free from all other thoughts and illusions. . . . O Lord, by your command, I am creating millions of Brahmâs at each creation.”—*Ibid.*

Vishnu to Shiva,—O Lord, the Bearer of the Trident, if you are pleased with me, grant me this boon that I may never keep away from your feet.—Chapter 98.

What a contrast the Vishnu and the Shiva of Skanda Purana and also of other Shaiva Puranas, furnish to the Vishnu and the Shiva of Vishnu Bhagabat.

The differentiations noticed in the above passages

may be traced to the Vedas. But the differentiations in the Vedas consist chiefly in names and are in fact nominal, and nothing more. Forms are not in prominence at all (except in certain *Tapanis* of doubtful antiquity where we find some semblance of forms, not however so well-defined as in the Puranas) and the names, Vishnu,¹ Shiva,² Rudra,³ Uma,⁴ Durga⁵ etc., used therein without any particular forms being given to them are transparent enough to show the One Brahman, the Real One, for which they all stand equally beyond question.

In the Puranas these Debatas appear to us not merely bearing different names but assuming definite forms too. Not that they are all imaginary forms, although there may be a considerable touch of imagination in their presentations by the Puranas and in the poetical language in which the descriptions are clothed. Paramatman, in His infinite mercy to fulfil the desire of his devotees, has always appeared in different forms to earnest worshippers of his different aspects and has also appeared from time to time on this earth as Avatars. The special manifestations and the periodical incarnations of one formless Paramatman, the Real One of the Vedas, are described, each as the Supreme God in the particular Purana relating to it. The presentation of a particular aspect of God as the Supreme One is not illogical or fantastic. For, Paramatman being infinite, every quality, every power of His

¹ Katha Upanishad (Yajurveda).

² Mandukya Upanishad (Atharva Veda).

³ Rudra Ashtadhyayi (Yajur Veda).

⁴ Kena Upanishad (Sama Veda).

⁵ Debi Upanishad (Atharva Veda).

must be infinite and ultimately resolve itself in Infinite God. The reason for this attempt of the author of the Puranas is therefore obvious. He brings forward the same thing, the Real One, the Paramatman, in its different manifestations to suit different tastes, capacities and predilections. But why this attempt to establish the supremacy of one God, over the others in the particular Purana in which His exploits are narrated? This may be good enough in the case of a hero of a fiction or a drama, but to introduce such differentiations while really there is no difference—is it not reprehensible? It must be confessed that the attack levelled at the Puranas on this account is not quite unexpected, judging by the results of these differentiations in ignorant quarters, and also by the wooden attitude of even some learned advocates of sectarianism. But to impartial critics it will at once appear from a careful study of the Puranas that the object of the author, the great Vyasa, was far from creating dissensions. Is it not monstrously absurd to think of Vyasa that he would put one God on the top of others in one place, and relegate the same God to a comparatively lower position in another place,—a course of action so wanton, ridiculous and unreasonable that not even a man of ordinary intelligence, unless he is mad, will follow it. But Vyasa was not an ignoramus or a lunatic. We must try to find the deeper meaning of his action. It is generally conceded that Vyasa composed the Puranas for the edification of the masses and that he did this levelling up and levelling down of Gods, rather than putting them all on the same level in the same place, with the object of keeping the unregenerate worshipper of a particular God steadfast in his own faith. It has been rightly said

that the Shastras are always laudatory, never derogatory (स्तुति परा न तु निन्दापरा) to any God, and the laudation of individual Gods is to help individual worshippers. It is just to supply a worshipper of a particular taste with a full conception of the Brahman in his own line of worship that his chosen God has been presented with all the attributes of the Supreme.

This,—the psychology of the matter,—leads us to the deeper philosophy of it, and the latter concerns not so much the worshipper of unripe judgment or of doubtful spiritual growth as men of enlightened shastric view. Brahman has three aspects,—the *Karya* aspect (कार्य रूप, effect), the *Karana* aspect (कारण रूप, cause), and the pure *Sat-Chit-Ananda* aspect (तुरीय, beyond cause and effect). The creation is the *Karya* aspect which comprises the whole world of being, life and matter both, and therefore including all Jivas. The Creator-Preserver-Destroyer, i.e. the Ishwara, is the *Karana* aspect, He being the cause of the creation. The transcendent is the pure *Sat-Chit-Ananda* aspect which is beyond causality, beyond Maya and is the Real One of the Vedas,—the Turiya or even beyond the Turiya (Vide Debi Bhagabat quoted above). The Puranas, as already stated, want to demonstrate the Real One. The chief object is the Real One and the various names and forms are subservient to it. The Real One in the realm of *Pouranic Upasana* is represented by Karata Brahman (कारण ब्रह्म), the Ishwara, the First Cause. The names and forms of Gods other than the Ishwara-God therefore come under the category of *Karya* Brahman. So long the real object is not lost sight of, it does not matter what name or form is brought to the fore front as the Supreme, and it does not matter too if the other

names and forms are made subservient to it. Karana Brahman is the ultimate cause and every thing else, even his highest manifestation, either *Hiranyagarbha* (representing the astral creation) or *Virat* (representing the physical creation), is Karya Brahman,—an effect. Karana Brahman, the Ishwara, has not the same name and same form in all Puranas. In one He is Krishna or Vishnu, in another He is Shiva, in a third He is Kali and so on. When therefore the Gods and the Goddesses,—Krishna, Vishnu, Shiva, Ram, Durga, Kali are described one in one Purana and another in another Purana as the Supreme One or Karana Brahman, all the rest are classed under Karya Brahman and must be made to play the second fiddle, for there can not be two Ishwaras. It means again that the Karana Brahman is behind each of them and not any one name or form to the exclusion of others. As the worshipper advances, he finds in the particular God of his choice the Real One and then identifies his God with the Real One,—the Infinite Sat-Chit-Ananda, who is ultimately realized not only in his own heart, not only in his own temple, not only in one name and one form, but in all names and forms and beyond them too. And this is the consummation of image-worship (vide *Srimad Bhagabat*, Canto III, Chapter 28, verse 25).

Sri Gouranga found the Real One in Sri Krishna, Ramanuja in Narayan or Vishnu, Ramananda in Ram, Pushpadantacharya in Shiva, Ram Krishna Paramahansa, to cite an instance of recent times, in Kali. Perhaps Shankara found the Real One alike in Krishna, Vishnu, Ram, Shiva, and Shakti, for he repudiates any particular name and form of the Supreme Brahman, though the extreme utility of names and forms for *Upasana* purposes

(i.e. until unity of Jiva and Brahman is realized) is freely admitted and emphasized by him. And with this object he has composed beautiful hymns to most of these Gods and Goddesses as manifestations of the Supreme One and also installed their images in his four great monasteries.¹ As regards Shanker it will perhaps be more truthful to say that he found Krishna, Vishnu, Shiva not each as the independent Reality, but all *in* the Real One—the Brahman.

Thus we find that while Sri Gouranga is proving his Krishna as the First Cause, and Vishnu and others as Krishna's parts citing Shastras in his support,² Ramanuja is proving his Narayan as the First Cause, and Krishna and others as Narayan's parts on the strength of the Shastras again.³ And so in the case of every other founder of a sect, or devotee of a particular God or Goddess. The contest for God-priority between sects must therefore cease once for all.

¹ According to some scholars, the hymns are not Shankar's compositions and the installations of images are the work of his followers of a later period. There is however, no adequate reason for such a supposition. It can be said with absolute certainty that at least some of the hymns are his own. Even admitting the supposition to be true, it does not follow that the worship of Gods and Goddesses was *against* his faith, seeing that he was himself the worshipper of a particular Goddess, *Vide in fra.*

² "Krishna is God Himself, the other avatars being his parts and fragments." (Srimad Bhagabat).

³ "To remove the pain of the earth caused by devils, Narayan incarnated in parts through a grey hair and a dark hair of His as Balaram and Krishna." "Narayan uprooted two hairs grey and drak," &c., &c., (Ibid.).

When Sri Gouranga identifies his Krishna with the Real One, it is but natural that he should think of and interpret every thing of the universe in terms of Krishna as the Primal Cause. That is the reason why, following in the wake of the Vaishnava Puranas, he says in the course of his Sanatan-Shiksha (Chap. II), that Brahmā and Shiva are Bhaktas of Krishna, but Vishnu who is most akin to Krishna in form and manifestation is essentially Krishna, thus giving Vishnu a superior place even to Shiva. As a contrast, in the Shiva Purana where Shiva is the Real One, Vishnu is applauded as a very loyal Bhakta of Shiva, and Shiva's manifestations are given superiority over Vishnu's or Krishna's manifestations. Also, in the Debi Bhagabat and other Debi Puranas where Debi is the Real One, the reader will find, as already shown, Krishna not only worshipping Shiva, but Himself only as a creation (called Gopal Sundari), of the Debi. As with Gouranga, this has been the case with every devotee. Ram Prasad¹ who realized the Real One in Kali says,—

“My *Elokeshi* (literally means ‘one with dishevelled hair,’ i.e., Kali) is Kali, Krishna, Shiva, Rama and all.” So he says, “my Kali” is not only the Kali in her familiar form, but also the other Gods named and unnamed—all. His “my kali” is therefore the Real One, the Karana Brahman, the Primal Cause from which emanate all Gods and Goddesses. This is a good example of identity and transcendentality.

¹ Ram Prasad Sen, a poet-devotee of great renown, was born in Hali Sahar not far from Calcutta about 200 years after Sri Gouranga. His devotional songs are widely sung in Bengal and considered as a literary treasure.

The opening verse of Srimad Bhagabat says,—

“I meditate upon the *Satyam Param*, i.e. the Reality Ultimate (wherefrom proceed creation etc., etc.).” Obviously there is no reference to any name and form of a God here. It is simply ‘Satyam’ (Reality) and ‘Param’ (ultimate). Sri Gouranga takes the word ‘Param’ to mean his *Krishna*. This is natural enough for him, for he looks at the Real One, the *Satyam*, through Krishna, or rather, as said before, he finds the Real One in his Krishna, or more appropriately perhaps, he identifies the one with the other.

The words “his Krishna” are used here advisedly, because Gouranga’s Krishna is not any body’s and every body’s Krishna. Gouranga himself has made differentiations as regards Krishna, viz., Brindaban-Krishna, Mathura-Krishna, and Dwarka-Krishna, being respectively the fullest, the fuller and the full. These differentiations, besides their other meanings,² indicate different angles of vision and different predilections of votaries. Even in these days we find that Brindaban-Krishna, who was to Gouranga the fullest, is dismissed as of little consequence, compared to the grand personality of the Gita-Krishna on the Kurukshetra, by men who consider Krishna’s Brindaban Lilas as nothing more than mere boyish plays with young cow boys and girls. But this eternal child of Brindaban was Gouranga’s highest principle and the same is the belief of his followers. Belief and realization, however, may not be the same thing. Belief, when it is not the outcome of realization, is merely assent to certain credal dogmas,

² See Chapter XVIII of “Sri Gouranga—The Man” by the author.

—a shadow without substance. Sri Krishna in the Gita continually insists on Arjuna to know Him really (तत्त्वतः) The Lord of the universe is before Arjuna's eyes all the time in the same chariot. But the physical is not all that the Lord wanted of Arjuna to realize. What the Lord means is clearly expressed by him when he says that He has to be realized as all and every thing of the universe (वासुदेव सर्वमिति), and only on such realization as the result of continued effort birth after birth, can one really come unto Him. But, says the Lord, 'how rare is such a Mahatma'! Arjuna knows Him as he really is only when he gets the divine vision imparted to him by Sri Krishna. If such be the position in case of Arjuna, Sri Krishna's comrade, it should be no disparagement to any Vaishnaba, even the most estimable of Bhaktas, unless he claims to have reached Gouranga's status, to admit that Gouranga's Krishna, and his or for that matter any other man's Krishna, even though of Brindaban, are not the same. All that can be said of Gouranga's Krishna is that it is Infinity, Infinity, Infinity,—an endless, shoreless ocean of sweetness symbolized in Sri Krishna. When words failed, Vilwamangal spoke of his Krishna only as

"Sweet, Sweet, Sweet, Sweet" (मधुरं मधुरं मधुरं मधुरं). In his own description of Krishna, Gouranga says,—

"Sweet, sweeter, still sweeter, sweeter than the sweetest,—He (Krishna) by a fraction of His covers the three worlds in all directions".

Here is Infinity and Sweetness, and Sweetness infinite embodied in Gouranga's Krishna,—not in theory but in living realization. By words He cannot describe Him and says,—

"I am mad. I talk but cannot express, for I am washed away by the current of Krishna's sweetness".

How can words express that inexpressible One of the Upanishads—that thing "from which words with the mind are beaten back, failing to grasp it"? Thus it is not the physical (विराट) nor the mental (हिरण्य गर्भ) nor the causal (ईश्वर) Krishna that is Gouranga's. His Krishna is beyond all these three stages, beyond matter and is the fourth the Turiya One,¹ of whom the Upanishad says,—

"Neither is He the Hiranyagarbha, nor the Virat, nor anything between the two, nor beyond the two the Sushupti Consciousness, nor the knower of diversities, nor an unconscious principle. He is beyond sense-perceptions, He is not comprehensible as a separate entity like this thing or that thing, He is not tangible or perceptible by hands etc., without any external signs, beyond thought, inexpressible by words, perceptible only as the *Atman*, beyond creation, the Unchangeable, the All-weal, beyond the conception of diversities, the Fourth, the *Atman*, and He is to be realized,—so say the sages."—*Mandukya*, 7.

This Turiya Brahman is the fourth expression of Pranab (Om) which, as Gouranga himself says, is "essentially the Supreme God and pervades the whole universe." (Vide Chaitanya Charitamrita. Also compare Katha Upanishad, Mantras 15—17, Chapter 1, 2).

But how can this Turiya Brahman be compatible with a form? Sri Gouranga's Krishna is the Turiya Consciousness no doubt and is yet clothed in a form, i.e., of Krishna. It is just the same Turiya which appears in other forms,—

¹ तुरीय कथं न हि मायार सम्बन्ध ।—Ch—Ch.

Vishnu, Shiva, Ram, Durga, Kali—to Bhaktas of other denominations. A Bhakta in his love vision, be he of any sect, may invert the process and say that the Turiya is an emanation from his particular God or Goddess in the same way as Gouranga calls Brahman to be the effulgence of his Krishna's body. There is the vast ocean of Sat-Chit-Ananda Brahman, and in the centre appears a beautiful figure of immense glory. The ocean is passive, the figure is active with assumed Maya of its own (आत्म मायया—Gita) ; but both are Sat-Chit-Ananda. The primary object of one man's attention is the ocean and he is lost in its infinite Existence, Consciousness and Bliss. He may or may not see the figure altogether ; or, if he sees, he does it in a way as not to be attracted by it and considers it at best as a secondary thing—a projection of the ocean itself and therefore of essence the ocean and nothing more than that. On the other hand the primary object of another man's attention is the beautiful, playful figure. Lost in the sweets of its *Lilas*, he scarcely looks at the ocean except as an emanation of the figure itself,—as rays are of the sun, though recognizing both to be the same Sat-Chit-Ananda.¹ One man is called *Jnani* and the other *Bhakta*. The two different conceptions are therefore due to the difference in the angle of vision. The conception of Infinity, however, is never dissociated from the conception of Sat-Chit-Ananda in the province of realization, whether in a form or without form. That is the reason why Gouranga finds in Krishna the Infinity itself just as Arjuna on being endowed with

¹भक्तिर स्वभाव ब्रह्म हृदये करे आकर्षण ।

दिव्य देह दिया कराय कृष्ण भजन ॥—Ch—Ch.

divine vision by the Lord, found the whole universe rolling in His body on the revelation of His Universal Form. The reason is that it is an entirely non-material vision.

Not only is Krishna Himself infinite, but every thing of His is infinite—His body, flute, dress, ornaments, house, relations etc., etc.,—all infinite, because they are all *Chinmay*, 'being the manufactures of His *Chit Shakti*'.¹ Krishna has been given a local habitation called Goloka. How will it sound to the reader to hear that the Goloka is an infinite thing—space without boundaries? It must be so, for the local habitation of an Infinity cannot be limited. Goloka and Brindaban are treated as identical. About Gouranga's Brindaban we can get an idea from the following utterance of his own, brief but full of import,—

"Other people may think differently, or their minds may want other things, but as for myself my *mind* is Brindaban. I know my mind and Brindaban to be the same."

This really touches the heart of the problem. The transcendental Brindaban must first be perceived in mind, or the mind must be first made Brindaban, the seat of Krishna. And if the vision is a correct one, outward Brindaban must be the true reflection of the mental Brindaban. Then surely, the outward Brindaban becomes the replica of the inner image; and the latter being *Chinmay*—of infinite scope—the former appears so too. This real Brindaban is invisible to the material eye.²

¹ Vide Ch-Ch.

² To have an idea of what the mental Brindaban is, the reader may be referred to the "Vrihat Goutamiya Tantra."

Of Goloka it is said,—

“Like Krishna’s body Goloka is all-extensive, infinite, all-pervasive.” (Ch-Ch)

Not only Goloka, but Gokul or Brindaban, Krishna’s abode on earth is also infinite,—

“They (Goloka and Gokula) are extending over space, above and below, without any limiting restrictions.”—*Ibid.*

It is explained again that as Krishna’s body is one in many, so is His abode is one, though *appearing* as more than one. If it is asked how can a place situated on earth be infinite and non-material, the reply is this and hits the right nail,—

“To material eye Brindaban appears material, but to love’s eye (प्रेम नेत्रे) appears its non-material nature.”—*Ibid.*

So to the eye of *Prema*, even the so-called material becomes the non-material. The same is the case as regards the eye of *Jnan* with perhaps this difference that in the latter case the Seer, the Jnani, claims to see not this place or that place alone but the whole universe as *Chinmay*, as Brahman. Says the Upanishad (Vide Mundak 2-2-12) in its own unique way,—

“This Brahman is eternally true. On the front is Brahman, on the back is Brahman, on the right as on the left is Brahman, below and above extends Brahman, this great universe is Brahman and nothing but Brahman the Supreme.”

Likewise is Gouranga’s Sri Krishna the same Para-Brahman described in the Gita as,—

“He has his hands on all sides, eyes on all sides, heads on all sides, ears on all sides—covering all He exists.”

Thus it is that we find Gouranga speaking with great emphasis that the apparently material images of God are

non-material,—there being no difference between God and His image. Here also comes in the same eye of *Prema*. Gouranga sees his Krishna in the image of Jagannath, gazes at the image for hours and hours and sheds incessant tears of love. Gouranga sees his Krishna in the blue sea and plunges into it. Gouranga sees his Krishna in green trees, creepers, flowers and embraces them. Gouranga sees his Krishna in his own self and kisses his own feet. He realizes the Real One in every thing.

What lesson do we get from this? It is this that we should try to realize the Real One in all things of the universe. Further, we get this lesson especially from him that pure *Prema* is the highest object of life,—*Prema* irrespective of the form of God or the form of worship. *Prema* to whom,—who is the object of *Prema*? No doubt when he speaks for himself, it is Krishna. But his Krishna is not exclusive. His Krishna is the Real One of the Vedas and the Real One applies equally to any other form of God worshipped by any body as the Supreme. His teachings clearly point to this view, and to attribute the contrary to him is to do him a great wrong. By no stretch of imagination can a single word of him be construed to convey the idea that he repudiates any form but of Krishna or that he marks any other worship with the stamp of inferiority so long as that form or that worship stands for pure *Prema* towards the Supreme God. Instances are not rare in his life to prove this to demonstration, and one or two may be quoted here.

Take the “test” case of Murari Gupta. Murari was one of Gouranga’s greatest personal favourites and was a worshipper of Ram. Gouranga once put Murari’s faith to test and tells the story himself thus,—

"Once before I repeatedly tempted Murari in this way,—

'O Gupta, Nanda's son Krishna is the sweetest of all. He is God Himself, the fullest God and the shelter of all. Worship Krishna and take His shelter. No other worship but of Krishna pleases the heart'. Due to deep reverence for me Murari's mind wavered at repeated exhortations of mine. Murari went home, kept brooding over the matter and had no sleep that night. Next morning he fell at my feet and said,—'I have sold my head to Ram's feet, it pains my heart to leave His feet, I cannot do it. But there is your command. What should I do in this dilemma? It is better for me to die'. Hearing this I was much pleased. I raised him, embraced him and said—

'Excellent! Excellent! O Gupta, yours is faith firm. Even my command could not sway your mind. This is the kind of love that I want of the servant for his master, —so much so that He will hold on to His feet even if He takes them off. I only tried your faith and love. As a servant of Ram you are Hanuman.¹ Why should you leave His lotus feet?'—(Chaitanya Charitamrita).

Ever dear to Gouranga, Murari became dearer to him. On another occasion hearing the recitation of a hymn to Ram by Murari, Gouranga wrote on his forehead the name 'Ram Das', and told him,—"You have won Krishna (by your love)."

If by worshipping Ram one can win Krishna, it clearly shows that according to Gouranga form of worship

¹ Hanuman says,—"As Paramatman, Vishnu and Ram are the same. Still the lotus-eyed Ram is my all."

matters not, but *Prema* does matter. He expressed the same sentiments to Sanatan when he heard of the latter's brother Anupama not forsaking his own form of worship even at the request of his great brothers (Rupa and Sanatan) who, to put his faith to test, asked him to follow Krishna worship. Gouranga remarked that a true master and a true servant never forsake each other.

The reader will find another instance of a Ram Bhakta whose grief for Sita having been touched by Ravana was assuaged by Gouranga.¹ This happened during his southern tour. In contrast to these cases may be mentioned an incident that occurred during the same tour. At Siddhabat he was the guest of a Ram Bhakta Brahmin who always chanted Ram Nam. From Siddhabat Gouranga went to visit some neighbouring sacred places. On his return back he found the same Brahmin reciting Krishna Nam. Taken by surprise Gouranga asked him the reason. The Brahmin said,—“The influence of your company wrought this change!” Though the change was absolutely voluntary on the part of the Brahmin, he did not receive even a word of praise or approval, far from that very common open embrace, from Gouranga. Gouranga kept silent. This silence is significant. Evidently he was not pleased. No woman who is herself a devoted wife is pleased with the conduct of one of her sex who thinks more highly of a man other than her own husband.

Again, during his southern tour we read that he passed four months at Sri Rangam to perform the Sanyasi's four-monthly monsoon vow (चतुर्मास्य व्रत) and lived

¹ See Chapter XI of “Sri Gouranga—The Man”.

in the house of a Brahmin, who was a follower of Ramanuja and therefore a worshipper of Lakhshmi-Narayan, and not Radha-Krishna. Due to long association intimacy grew up between the two, and Gouranga once by way of pleasantry said,—

“You see, my Krishna is sweeter than your Narayan. The proof of this is that Lakhshmi, though willing to have Krishna’s company, cannot have it. She had no access to *Ras Lila*. Can you say the reason why?” The Brahmin could not. Gouranga explained that none but the Gopis who loved Krishna as a Gopa, as a man and not as a God, could be eligible for *Ras Lila*. Lakhshmi as Lakhshmi, as a Goddess, i.e. until she becomes a Gopi in nature, cannot have the privilege of enjoying the company of a Gopa-Krishna of Brindaban.” Gouranga cited Shlokas to establish his point. The Brahmin was of course silenced, though perhaps was not convinced. However, Gouranga who was well pleased with the Brahmin’s Bhakti for Lakhshmi-Narayan, immediately supplimented his remarks by the following words,—“Bhatta ! Don’t be sorry. What I said was spoken in jest. Now, hear what really the conclusion of the Shastras is, in which conclusion Vaishnabas do and ought to believe. Krishna and Narayan are one. Likewise Gopi and Lakhshmi are one,—no difference whatever between the two. Lakhshmi through Gopi tastes Krishna’s company. It is a crime to think of any distinction between God and God. The one and the same God, even in the same form, assumes diverse forms according to different conceptions of different Bhaktas.” (Ch.-Ch.).

These are conclusive words and not only Vaishnabas but all votaries of sectarianism, ought to lay them to heart.

If this is so, we may safely take it that whenever the word Krishna comes in Gouranga's talks and discourses, the worshipper of any other form may, according to the rule of what is called *Upalakshan*¹ (उपलक्षण) in Hindu Philosophy, quite reasonably substitute the name of his own God for Krishna, because Gouranga's Krishna stands for all Gods and Goddesses that are worshipped as the Supreme One. If this is not so, then the Gouranga-worship, as prevailing among Bengal Vaishnabas, falls to the ground. Gouranga is worshipped as Krishna Himself, and it is said that no other than Adwaita Acharya himself prescribed Krishna Mantra as the formula for Gouranga-worship.² Gouranga differs from Krishna at least in form

1 The definition of '*Upalakshan*' is this,—*स्वप्रतिपादकत्वे सति स्वेतर प्रतिपादकलमुपलक्षणं* which means that if any thing or person named, besides meaning that particular thing or person, impliedly means others too, the implication is called '*Upalakshan*'. Example,—*काकेभ्यो दधि रक्षतां* i.e. 'protect the curd from crows',—so goes a command, say of a guru to his disciple, asking the latter to see that the curd is not eaten by crows. The intention here certainly is that the curd must be protected from not only crows but other birds and animals too. The disciple, if he is intelligent enough, will certainly take the command to mean this and will do his duty accordingly. The word 'crows' here therefore by implication includes other birds and animals, such as cats, dogs etc.

2 Since some years ago a separate movement has been set on foot by some Bengal Vaishnabs, making Gouranga-worship an altogether distinct thing in form and practice from that of Krishna-worship. The advocates of this movement claim that Gouranga is even superior to Krishna, *inter alia*, on the ground that Gouranga is combined Radha and Krishna. Others take strong exception to this movement. Not satisfied with wordy

and colour. How can he be then worshipped as Krishna, especially when Gouranga himself says,—“I do not recognize any other Krishna save the one who is Jashoda’s child and whose colour is green (like that of the deep green Tamal tree)?

If it is contended, as Gouranga worshippers believe, that Krishna and Gouranga are essentially one, despite difference in form and colour, then it is practically conceded that other Gods and Goddesses are at least in the same position as Gouranga, for they are all *essentially* (स्वरूपतः) one with Krishna even according to orthodox Vaishnava opinion. The argument that Gouranga and Krishna are inseparable, but other Gods and Goddesses are parts or fragments of Krishna does not hold water. Are not Krishna’s parts inseparable from Krishna? How can a whole indivisible thing like Krishna (‘अद्वयं ज्ञानं तत्कृष्णं स्वरूपं’) have parts separated from him in the sense that these gentlemen will have us believe? Gouranga says that “*Krishna in his own body* (not outside it, not separate from it) takes on different forms and colours.”

Different forms are called forth by different circumstances which, when they are matters connected with Bhakti, are entirely ruled by the choice of the Bhakta.

warfare, the contending parties once (to quote only one instance) tried to settle the question by appeal to force and had a stand-up fight in a public place, as reported sometime ago in the newspapers. Within the experience of the present writer some Gourangavites came upon a Krishna singing party on a public high way, and insisted by show of force on Krishna singing being replaced by Gouranga singing there and then! Of course real Vaishnavas can be no parties to such unseemly wrangling. But this is the natural outcome of blind sectarianism.

Ishwar is practically cast, as it were, in the mould of the Bhakta's meditation. Circumstances differing, forms must differ. A body like that of Krishna is essential for Braja Lila (स्यम सुन्दर शिखि पुच्छ गुञ्जा विभूषण । गी . वेश विभङ्गम मुरली वदन ॥ इहा क्वाङ्कि कृष्ण यदि ह्य अन्त्याकार । गोपिकार भाव नाहि याय निकट ताहार ॥ —Ch.-Ch.). Similarly, other kinds of bodies are essential for other Lilas as well as for other forms of meditation. And the essential, inalienable, unalterable thing in each body of God, in the case of that Bhakta whose mind is entirely free from the tinge of all desires other than the realization of the Real One, is Sat-Chit-Ananda. Only the realization varies according to the advance made by individual Bhaktas, be the forms of their meditation what they may. This being so, no question can arise about this form containing more of Sat-Chit-Ananda and that form less. For, the factor of infinity must be inherently present in all forms of Sat-Chit-Ananda, though it may not be realizable by all Bhaktas in the same degree. The defect is therefore not in the form at all. The choice, the vision, the perception, the capacity of realization,—these are the determining factors. A veteran Vaishnaba friend of the present writer once said that if Sri Krishna were to appear before us even with His flute and smile and other attractions, we would perhaps take Him to be a ghost and be frightened! Quite possible, until the realization of Sat-Chit-Ananda comes. The infinite Sat-Chit Ananda cannot be circumscribed by any imaginary limitations of time, space and relativities. In his own form of meditation the Bhakta realizes infinite beauty, bliss and sweetness, that is to say, he gets every thing worth having, leaving nothing for him to be sought for elsewhere. Even in the grim face of Narasingha—the Mar-Lion Avatar—Prahlad

the Bhakta found his all, but his demon father saw in it the very picture of Death. On the other hand in the beautiful figure of Sri Krishna, while Bhaktas only find bliss and sweetness, the demons see the jaws of Death. To the unfolded vision all forms of Paramatman clearly reflect or appear as the bodies of the Sat-Chit-Ananda. In the apparently uncouth figure of Jagannath, Sri Gouranga saw his flute-playing beautiful Krishna and shed tears of love. In the figure of the awe-inspiring Maha Kalika, the all-wise Brahmâ, the Creator-God, saw eternal beauty and exclaimed,—

सौम्या सौम्यतराशेष सौम्येभ्य स्त्वत्सुन्दरी ।

परा पराणां परमा त्वमेव परमेश्वरी ॥—Chandi.

which means,—“Thou art beautiful, more beautiful, still more beautiful than the most beautiful of all beautiful things. Thou art above even the highest ones. Thou art the farthest limit, the Supreme One.”

However otherwise it may appear to other people, the particular favourite form of a Bhakta is to him the emblem of all beauty. So to dogmatize about a form being good or better or the contrary, judging by our ordinary defective intelligence, is entirely wrong. It is a matter entirely between a Bhakta and his Bhagaban. Nobody has any right to interfere and to impose his will or choice upon a Bhakta, so long as the quest is after the *Satyam*—the Real One. It is therefore regarded as one of the most heinous of spiritual crimes to do anything to deflect one from one's faith or *Bhaba*, or in other words, one's own *Swadharma*.

As explained before, angles of vision must make some difference in the outlooks of observers, though none in the thing observed. The different angles may be technically

called the different *Bhabas* in the language of Bhakti. Some of these different Bhabas relating to the Gouranga cult have been explained elsewhere.¹ Suffice it to say here that although much stress is sought to be laid on the fact that a certain Bhaba is superior to another, practically speaking such a question of superiority or otherwise does not at all affect the Bhakta himself of a particular Bhaba. That is why it is laid down, and it is perfectly true, that the particular Bhaba of each individual Bhakta is to him the best of all. Who will then judge which is the better or the best. Not certainly the Bhakta who is immersed (मग्न) in his own Bhaba, and does not care to know—in fact not in a position to know—if there is anything higher or lower than his own Bhaba. The judgment is therefore left to outsiders (नटस्थ). But their analysis is more or less an academic matter and does not touch the soul of the thing, so far as either the object of the Bhaba or its worshipper is concerned. A *Sakha* will not care for the so-called superior status of a parent, or of a *Sakhi* either. A parent cannot be a *Sakha* or a *Sakhi*, and a *Sakhi* cannot be either of the other two. Each delights in his or her own Bhaba and enjoys his or her full measure of bliss in it, leaving nothing to be desired. So it is admittedly clear that in the matter of gratification (तृप्ति) no one Bhaba can be superior or inferior to another—all are on the same level. But one Bhaba may have more *diverse* ways of gratification than another. As for instance, *Madhura* Bhaba possesses all the five elements of *Shanta*, *Dasya*, *Soukhya*, *Vatsalya* and *Madhura*, the last of course being the prominent feature and the remain-

¹ See Chapter XVIII of "Sri Gouranga—The Man."

ing being subservient to it. As regards individual gratification, however, each Bhaba possesses the same degree of potency. An esteemed Vaishnaba friend of mine tried to illustrate it by saying that it is something like this,—that one mouthful of food fully satisfies the hunger of one man, while five mouthfuls go to satisfy that of another man. This explanation proves also that in the final result both are on the same footing. Perhaps the latter will enjoy four more kinds of dishes in his five mouthfuls than the former, or perhaps the one mouthful of the former will be to him full of all tastes desired for. Whatever it may be, the satisfaction of the one is not a whit more or less than that of the other. If this were not true, the conception of the Bhabas would have been inherently defective, seeing that there is no scope of progression from a so called lower to a higher Bhaba for a devotee who has attained perfection in any one Bhaba. To one who is not yet an adept (सिद्ध) in any Bhaba these must be only matters of speculation. The adept himself has no occasion to indulge in these speculations. To others even these speculations may have some value. For the analysis underlying the gradation of Bhabas, though more or less of an academic interest, are apt to carry their thoughts to a higher level, not only of poetry, imagination and variety of relishes, but also of wider possibilities of the human soul. In this view the conception of the Bengal Vaishnabas may be considered to be indeed unique.

That the Bhabas of Braja Lila are peculiar to Braja Lila is a truism. That such Bhabas cannot be met with elsewhere is but natural. Because, Krishna Himself came there and stood in one or another of human relationships to the people of Braja. The reason is all the more strong

when the Bengal Vaishnabas say that all His relationships at Braja, like Himself, are eternal (नित्य). The father Nanda is Krishna's eternal father. The mother Jashoda is eternal mother, and so on with *Sakhas* and *Sakhis* too. Before the manifest (प्रकट) Lila of Braja they have always been so in Goloka, and even after that Lila they are ever so in Goloka's unmanifest (अप्रकट) Lila. Not only this. They are always so simultaneously in Braja and Goloka. Looked at from this Vaishnabik standpoint, such relationships cannot therefore be natural outside Braja. People outside may at best imitate the examples of Gopas and Gopis. That is why it is laid down that none can become a Gopa or a Gopi at least in this earthly life. You can follow them. That is imitation. And an imitation is an imitation, not the original. To expect even a genuine imitation to be like the original is beyond conception. Where the imitation is not genuine, it consists only in outward adoption of a certain mode of dressing, or assumption of certain manners,—which may be aping one's betters but is useless otherwise. The reason why the translation of Braja Bhabas is beyond the ken of possibility in one's earthly life is obvious. The Gopas and the Gopies do not recognize Krishna as God, although they are said to have been startled at His superhuman deeds. Can another devotee stretch his imagination to that extent? Can it be possible for one who is not a Gopa or a Gopi to look upon Krishna as a mere man,—say as a child who has to be governed by his parents, or as a Sakha on uncompromisingly equal terms with his playmates, or as a lover in marital or better in extra-marital connection? Especially as regards the last, the Gopi-Bhaba, is it possible of achievement by one of the sterner sex until he has thoroughly killed his very

instincts of a man? He can become a Gopi only when, to echo Roy Ramananda, he can say "He (Krishna) is not a man, I (Radha) am not a woman." In other words, the sex consciousness must be extinct once for all before one can be a Gopi. And it is obvious 'this being-a-Gopi' is not 'being-a-woman' from the standpoint of sex. Yet one can follow or imitate a Gopi. How? Here comes the proper perspective in which all these Bhabas are to be seen. It is that of extreme love (प्रेम) and love only in which a woman excels. You need not try the unnatural and yet can imitate the Gopas or the Gopis, i.e., their pure love,—all-surrendering and all-forgetful as it is. This model of love is to be followed, practised, enjoyed and translated into life. This is the abiding element in and covers all Bhabas whether inside or outside Braja Lila. As regards the process, it is altogether mental.

Krishna says,—“My sweetness ever grows newer and newer. The Bhakta tastes it according to his *own individual prema*, i.e. Bhaba.”—Ch-Ch.

So it is possible for each Bhaba within itself to develop newer and newer aspects of sweetness, no matter whether it is *Shanta*, *Dasya*, *Soukhyā*, *Vatsalya* or *Madhura*, or even *Pitri Bhaba* or *Matri Bhaba*, though the latter two, like *Shanta* and *Dasya*, are outside Braja Lila. If this is so—and this must be so, for there is the play of Sat-Chit-Ananda in each case—it covers the entire field of Bhakti, whether offered to Krishna, Vishnu, Shiva, Ram or Shakti. That this is so is proved again by the most valued benediction that Sri Gouranga himself uttered on Murari Gupta, the Bhakta of Ram, as follows,—“Be thou, O Gupta, the servant of Ram birth after birth without any hitch by my grace.”

The benediction was acclaimed by the assembled Bhaktas with cries of 'Jai.' If Gouranga sincerely believed one particular form of worship to be intrinsically superior to another, this benediction of his would have taken another shape. He would have never stopped Murari's progress from Ram worship to Krishna worship for all time to come.

Some people among the Vaishnabas try to relegate all worshippers (especially *Pitri* and *Matri Bhaba* worshippers) other than Krishna worshippers to a lower place on the ground that they cannot go beyond the comparatively inferior Bhaba of *Dasya*. In view of what has been said above, this idea of inferiority or superiority is entirely false. If they had themselves outstripped the bounds of *Dasya* and were really the partners of Braja Lila, such words would not have not escaped their lips. Chaitanya Bhagabat has rightly warned people not to think lightly of *Dasya Bhaba*.

Chaitanya Charitamrita says,—“The happiness derived from Krishna-Dasya is like a sea compared to which the delight from meditation on Brahman, even though it may be multiplied a million times, is not even a drop.” But perhaps we will hear the remark, ‘O, that is a comparison between Krishna and Brahman worship, not a comparison between *Dasya* and any other Bhaba of *pure Krishna worship!*’ Let the Chaitanya Charitamrita speak again,—“The marvelous effect of Krishna Prema is such that it makes every body higher, equal, or lower, imbued with the spirit of a servant. Whether he or she be a father or a mother or a guru or a comrade, every one is made a servant by the nature of Krishna-Prema.”

That is the reason why we find *Dasya* Bhaba, the so-called lower Bhaba, to be the uppermost Bhaba in Sri Gouranga. We read of him that he always appeared to be in the *Dasya* state (निरन्तर दास्य भावे प्रभु कैलि करे). In Gouranga we find the totality of all the Bhabas interacting one upon the other. But in his normal state he was almost always and pre-eminently the *Dasa* of *Dasses*,—the servant of servants. In the pre-Gambhira period the short inteludes of Gopi Bhabas would be immediately followed by cries of 'कृष्ण रे बाप रे' which may mean "O Krishna, my father, or O Krishna, my child," and then by humble prayers, such as we read in Chaitanya Bhagabat,—“With a straw between his teeth (token of extreme humility) he prays for *Dasya* Yoga.”

Even in his Gambhira days when Gopi Bhaba was the predominant feature, he used to pray like this,—“O Krishna, do thou treat me, your servant, as the very dust of your feet.” This is pure, unmixed *Dasya*.

How can therefore a *Vaishnaba*, even supposing that he is a *Sakha* or a *Sakhi*, be too high for a servant? If he thinks like that, then according to his own authority—Chaitanya Charitamrita—he has not tasted genuine Krishna *Prema*.

Now, speaking of the Parent-Bhaba (worshipping God as father or mother), a word more for those who think it nothing more than *Dasya*. That a son or a daughter, ever ready as he or she is to render loving service to his or her parents, is more than a servant to them, is so patent a fact that no human being can deny it. The sweetest love that exists between a mother and her child is unsurpassable by anything. The mother's love has been freely cited by *Vaishnaba* Goswamis to illustrate Krishna's

love for His devotees. And the child's loving and absolute reliance on the mother has nothing to compare with it. It is the spirit of a child which a worshipper of the Parent-Bhava develops. This is one aspect of the Parent-Bhava. In its other aspect, say in the case of Mother-Bhava, the mother becomes the daughter and her son or daughter behaves like a parent. It is the intensity of love that really makes it so. Why, even in our common experience we find an expression of this Bhava in the scene on the *Bejaya Dasami* day in every house of Bengal, where Mother Durga is worshipped during the great Pujas. On that farewell day when She, after Her brief stay of three days is about to leave for Kailash, she is treated as if She were a daughter of the house leaving the parental shed for Her husband's home. There is the great Mother of the universe, one wink of whose eye means creation and destruction of a thousand worlds, the Giver of all good, the Preserver of all, standing in all Her unparalleled glory with ten weapons in Her ten hands for the protection of Her creatures, with the Gods and Goddesses of Learning, Fortune, Victory, Wealth, surrounding as emanations from Her body,—the world's destructive Evil, the *Asura*, lying vanquished at Her feet! But all her power is gone before the devotee's eye of love! The mothers of the house bid Her a touching farewell. With tears trickling down their cheeks they caress Her, they present Her with toilet articles, cloths etc.,—because where she—their poor daughter—will get these things in the mountains and her husband is so unmindful of domestic affairs! They find their own feelings reflected on the daughter's countenance. Is not she shedding tears too? So they wipe her tears, wipe her face! With hearts

weighed down with heavy grief they part, but not without earnest exhortations to her to come next year again. Not satisfied with this, they whisper this all-important instruction into the ear of Kartikaya her son,—“Come next year with your mother, forget not!” The feelings evoked here are a picture of the purest and sweetest *Vatsalya Prema*.

If we turn to Vishnu Bhagabat, better known as Srimad Bhagabat, we will find that the essentials of Bhakti inculcated therein are exactly the same as those in the Debi Bhagabat, although in the one Sri Krishna and in the other Durga have been set up as the Supreme One.. This speaks for itself. The author has not departed from the central truth by a hair's breadth, although different forms of God are recommended. Chronologically Debi Bhagabat precedes Vishnu Bhagabat which is the youngest of all Puranas, though in matter and worth it is second to none and even superior to many. There is a dispute about the authorship of Srimad Bhagabat. Some say that, unlike the other Puranas, it is of modern origin and not the composition of Vyasa. But the book is admittedly of such intrinsic value that, whoever may be the author, he is as good as Vyasa. I mention this only to emphasize the fact that, even admitting different and independent authorships, the unanimity referred to should be all the more striking. I will cite a few passages to show this.

After defining the three *Saguna* types of Bhakti, i.e. *Tamas*, *Rajas* and *Satwic*¹ the Vishnu Bhagabat proceeds to define the *Nirguna* type as follows,—

Kapila (Vishnu's Avatar) to his mother Deva Huti,—
“No sooner the Bhakta hears of my qualities than his mind runs into Me, the inner Self of all beings, and is shaped after me, even as the Ganjes in its uninterrupted

course runs into the sea. This is *Nirguna Bhakti* in which there is no sense of separation (अव्यवहित) between the Bhakta and the Bhagaban. Such a Bhakta, even when offered, will not accept Mukti, viz., *Salokya* (living in Vishnu's place), *Sarsti* (possessing equal powers with Vishnu), *Samipya* (living close to Vishnu), *Sarupya* (having a body like Vishnu's) and *Sayujya* (living in the same body with Vishnu). This (Nirguna type) is the furthest end of Bhakti (सात्त्विक) ; because, by virtue of this a Bhakta, being free from the three *gunas*, becomes one with my (Brahman's) *swarup* or own self. (सद्भावाय उपपद्यते).”²

It should be observed that this *becoming Brahman-swarup* and *Vishnu-Sayujya* (which means living in the same body with Vishnu) are not the same thing. From the text it is clear that the former is free from *Gunas* which by implication proves that the latter as well as *Salokya-Sarsti-Samipya-Sarupya* are not free from *Gunas* and therefore not final Mukti. Little wonder therefore that the *Nirguna Bhakta*, yearning to be one with Brahman, —and here he is at one with *Jnani*,—will reject these lower grades of Mukti. *Nirguna Bhakta* is desireless, and therefore like *Jnani*, has no desire for any kind of Mukti, lower or higher. But the highest Mukti comes of itself to *Nirguna Bhakta* and *Jnani* alike.

Now we come to the Debi Bhagabat and find the same lesson inculcated there too. After defining the three *Sagun* types of Bhakti i.e. *Tamas*, *Rajas* and *Satwic*³

1 Vishnu Bhagabat Canto III, Chapter 28, verses 7-10.

2 Vishnu Bhagabat Canto III, Chapter 28, verses 11-14.

3 Devi Bhagvat Canto VII, Verses 2-7.

exactly the same way as Vishnu Bhagabat does, the Debi Bhagabat proceeds to define the *Nirguna* type as follows,—

Debi to father Himalaya,—“Now listen. I will tell you what the highest Bhakti (परा भक्ति) is. Herein the Bhakta always hears My praises and chants My name. Into Me the blessed source of all weal, runs his mind like an incessant course of pouring oil. Behind this there is no motive of his or desire for anything,—no desire even for *Muktis* like *Samipya*, *Sarsti*, *Sarupya*, *Salokya*. He knows nothing more than service of Me, due to which there can be no room for desire for Mukti. Never under any illusion, he meditates on Me, realizing Myself as inseparable from him and himself as never separable from Me. He thinks of all beings as My own Self and loves others as his own self His mind saturated with Prema,¹ his hair standing on end, his eyes full of tears of Prema, his voice inarticulate with love (क्वण्णगद्गद निखन) he with one single mind serves Me as the Mistress of all, the Primal Source of the universe, the Cause of all causes. . . . Never identifying himself with the body (i.e. never thinking that he is a physical being) he is devoid of egotistic sense (which leads to individualistic ideas of ‘I’ and ‘Mine’), he sings My praises aloud and dances. . . . This is *Para Bhakti* wherein he thinks nothing else but the Debi. One who has truly attained this Bhakti finally merges in my own *Swarup* or Self as the Highest Intelligence.²

¹ Prema is undivided love, the highest consummation of Bhakti, and, according to Sri Gouranga, the only need of human life, see Chapter II, “Sri Gouranga teaches Samatan.”

² Debi Bhagabat, Canto VII, Verses 9-24.

Thus, the unanimous verdict of different cults prove again that difference exists only in name and form, while the objective is the One—the Real One, the *Satyam*.¹ It proves moreover that Prema is not the exclusive preserve of any particular cult. Further, it will be noticed that *Nirguna Bhakti* is possible only for liberated souls, *Muktas*. We find the same view in Chaitanya Charitamrita.

In Srimad Bhagabat, Kapila speaks to His mother Deba Huti, and the teachings should be considered to be the same as those of Bengal Vaishnavism, for we read, (vide Chaitanya Bhagabat),—"What the master (Gouranga) as Kapila told his mother Deba Huti, is repeated by him here to Shachi (Gouranga's mother)."

Passages can be quoted from other books, such as *Adhyatma Ramayana*² etc. to show that for all forms of worship the Bhakti is the same. Nobody recognized this more than Sri Gouranga himself. That is the reason that we see him dancing in ecstatic joy alike before the images of Shiva, Shakti, Vishnu, Krishna, Ram. In the account of his travels we find that nothing could deter him from visiting any of the Gods or Goddesses, even though lying miles away from his usual route. We read in Chaitanya Bhagabat that during Kirtan,—

"Gouranga dances with 'Shiva, Shiva, Shiva' on his lips. . . . Wearing a smile on his face, with hands up-lifted, he chants 'Hari, Hari, Shiva, Shiva' and dances.

¹ A Bengalee song has it,—

'O Man, cease wrangling. The drummer beats out various sounds, but his drum is one and the same!'

² *Adhyatma Ramayana*, Uttar Kanda, Verses 7-13, where Ram as avatar of Vishnu speaks on Bhakti to his mother Kausalya.

... Clapping his hands he always dances chanting 'Shiva, Ram, Govinda'."

If a census is taken of the Gods he visited during his longest southern tour, also in Yajpur which is said to contain *crores* of Shiva Lingas and in other places, the greatest will be the number of the images of the God Shiva.

At Yajpur on seeing Biraja Debi, the presiding Goddess of Orissa, he was moved with devotional feelings. Murari Gupta writes,—“Bhagaban Gouranga paid homage to Her and implored Her for the grant of incomparable Prema Bhakti.”

By this he reminds Bhaktas of all seats that Bhagabati, as the Shastras declare, is the giver of Prema. His worthy disciple, Murari, rightly observes in connection with the above incident,—“Seeing the face of Biraja yields the same results as seeing the face of Bhagban does.”

If Sri Gouranga showed the way, his comrade Nityananda did not lag behind. Indeed he seems to have been more practical in this respect. It will be a revelation to those who go to the temple of Syam Sunder (installed by Bir Bhadra, Nityananda's immediate successor at Khardaha) to find that the *Van Linga* Shiva and Shakti (Sri-Yantra emblem of Sri Raj Rajeshwari Debi) worshipped by Nityananda, are still carefully preserved and worshipped there. Mad as he was with Krishna-Prema, Nityananda used to wear *Rudraksha* and carry the Goddess on his head and the Shiva in his Jhuli (mendicant's knapsack).¹

¹ That Nityananda's own Ishta Debata (own's personal and tutelary God or Goddess) should be Raj Rajeshwari Debi is nothing

On what an inauspicious moment did a great Vaishnaba teacher, utter these words, little dreaming the results produced on a section of the later generation,—
 “Do not either worship or traduce other Gods”.

This counsel of non-co-operation has its good point in

to be wondered at. He was a Sanyasi belonging to the order of Shankaracharya. The Sri Yantra (Sri Tripura Sundri, Raj Rajeshwari, Shorashi etc. are different names of the same Maha Vidya, the third of the ten Maha Vidyas), still worshipped at Shringeri Math (one of the four great monasteries established by Shankaracharya) was installed by Shankaracharya himself. His famous book ‘Prapanchasara’ relates chiefly to the worship of Sri Vidya. These are proofs positive of the fact that his Ishta Debata was Sri Vidya. Some doubt as to ‘Prapanchasara’ being Shankar’s work. But the fact that one of his four foremost disciples, Padmapadacharya, has written a commentary on Prapancha-Sara leaves little room for doubt that it was his master’s work. Would Padmapadacharya ever care to write his commentary if the text was some other Shankaracharya’s (the name of Shankaracharya is mentioned in the book itself as its author) work and were not a treatise on the system of *Upasana* followed both by the master and the disciple. The reader may be referred to the edition of ‘Prapanchasara’ brought out by Arthur Avelon, better known as Sir John Woodroffe, late a judge of the Calcutta High Court. Shankar’s Guru’s Guru was Gaudapadacharya. The latter has left a work called ‘Subhago-daya’ (सुभगोदय ‘Subhaga’ is another name of Sri Vidya) on the same *Upasana*. All this proves that this *Upasana*, still prevalent at least in a section of the Shankarite Sanyasis, has been handed down from Guru to disciple.

The well known Swami Saradananda, a direct desciple of Sri Ram Krishna Deb, says in his book, “Bharate Shakti-Puja” (भारते शक्ति पूजा) that ‘Anna Purna’ was Shankar’s Ishta Debi. In the light of what has been said above, we hesitate to accept this as the Swamiji has adduced no proofs in his support. The

this that it may help to keep the loyalty of a worshipper to his own God unimpaired. Perhaps that was the intention of the great man. But it has its bad points too, one of which is that it soon degenerates, in the case of unthinking people, into a spirit of harmful sectarianism,

Swamiji then proceeds in this connection to quote the views of Sri Ram Krishna Deb himself as follows,—

“Sri Ram Krishna Deb used to say,—‘Every Avatara has worshipped Shakti with great care. Without first obtaining Shakti’s special grace no body can attain world-teachership, nor can preach the true religion among mankind by overflowing the world with the mighty waves of the spiritual Ganjes.’” When the objection was raised that nothing is known of Sri Chaitanya’s (Gouranga’s) Vedantic leaning and Shakti Upasana, Sri Ram Krishna Deb told us,—‘As the elephant has two sets of teeth, the outer one attacking enemies and the other the inner for masticating his food, so had Chaitanya two aspects. His public preaching of Bhakti was his outer aspect. Vedanta and Shakti Upasana were his inner aspect, reserved for his own self. His taking of Sanyas from Keshab Bharati (a Shankarite Sanyasi) and his Upasana of Anna Purna Debi show this.’”

The reader is free to form his own opinion in the matter. I would like to place before him here the well-considered view of an erudite scholar, Srijut Gopi Nath Kaviraj, M.A., Principal Govt. Sanskrit College, Benares, since he has made valuable researches in this field, which when published will throw a flood of light on this subject. He says in a short Bengali manuscript note to me as follows,—

“The secret of Maha Prabhu’s (Gouranga’s) *Sadhan* (particular form of worship or Upasana) is founded on a harmony of Veda and Tantra. The Sadhana of Sri Vidya is the basis of the Sadhana among the Gaudiya Vaishnabas. Shankaracharya (7th century), Abhinava Gupta (10th century), Bhallabhacharya (the great founder of the Bhallabha-Vaishnaba sect, a contemporary of Sri Gouranga. Ballabacharya’s Sri Yantra is still preserved in the Gopal temple of Benares, though hidden from public view),

conceit and defiance, if not hatred. With them such slogans as "I don't acknowledge other Gods or Goddesses" (नहिं सानि देवी देवा) easily catch on. It can be safely said that such a spirit never existed in the time of Sri Gouranga and up to at least some years after him. Says Chaitanya Bhagabat—"Raising his hands, Sir Gouranga calls upon

Nityananda and others followed the Upasana of Sri Vidya as their personal Goddess.

"Bhaskar Roy (17th-18th century) in his 'Baribasya-Rahasya', Lakhshmi Dhar in his commentary on 'Soundarya-Lahari (by Shankaracharya) and similarly other Acharyas in their works, support the vedic origin of (the Upasana of) Sri Vidya. Gaudapada (Shankaracharya's Guru's Guru), Vidyaranya Swami (author of 'Pancha Dashi' etc.) and others were all Upasaks of Sri Vidya.

"It is clearly said in 'Sri Krishna Yamala' (श्रीकृष्ण यामले) that entry in Nitya Brindaban is impossible without the favour of Sri Vidya. Padmapuran says that Maha-Tripura-Sundari's grace is the only passport to Bhagabat Dham. This Tripura Sundari is described as the sole mistress of Nikunja. Adi Purana says about the same thing. Tripura Sundari or Sri Vidya=Lalita, about whom 'Shakti Sangam Tantra' says,—कदाचित् चाद्या ललिता पुरुषा कृष्ण विग्रहा which means that 'Lalita the First Cause sometimes assumes the male form of Krishna.'

"The mystery of esoteric (तत्त्व रहस्य) Gaudiya Vaishnavism is that Sri Krishna is the Shakti of Sri Radha (vide 'Radha Tatva Sudha Nidhi'. This is a reversal of the exoteric popular belief that Radha is the Shakti of Sri Krishna). For this reason the Upasana of pure or mere (शुद्ध) Krishna without the Upasana of the basic principle (तत्त्वोपासना) i.e. Radha has been condemned, vide 'Sammohan Tantra.'

"Urdhamnaya Tantra (उर्ध्वमायं तन्त्र) says that Sri Krishna and others are only the modifications (विकार) of Sri Radha. Skanda Purana distinctly says that the spirit (आत्मा) of Krishna is Radha.

the world to chant Krishna Nam without being detractors (of other Gods or Goddesses)."

People of a sectarian mood will make a great mistake if they think that it was said only in a negative sense, for that belies the character of Sri Gouranga. The same book, echoing his real intention, says again,—“He is to be counted as a Vaishnaba who worships Krishna in all aspects and does nothing to detract from any.”¹

So it is not only refraining from detraction, but there is the positive recommendation to worship all Gods and Goddesses, who according to Bengal Vaishnabas are all Krishna's manifestations, and he who does this can claim to be treated as a Vaishnab. The idea is—and all Shastras are unanimous on this point—that the worshipper must realize all Gods in his own God and his own God in all Gods. But a section of the Bengal Vaishnabas is unfortunately fast departing from this catholic line. Attempts should be made to restore the original catholicity of Sri Gouranga's teachings.

“There are many proofs to show that Gaudiya Vaishnaba Sadhana is esoterically (चत्वरङ्ग भाव) *Shakta Sadhana*. This *Shakta Sadhana* is vedic Sadhana, reiterated in the Agamas (Tantras).

“*Bhakti Rasamrita Sindhu* says that the two *Debatas*, namely *Shyamā* and *Lalitā*, are included in the system of *Tripura Sundari* (त्रिपुरा सुन्दरी). This is also clear from all the treatises on the *Upasana* of *Sri Vidya*.

“The Gaudiya Vaishnabas have taken *Suka* and *Sarika* as a pair of birds. But they are really two attendant *Debatas* of *Sri Vidya*, vide *Gaudapadacharya's 'Sri Vidya Ratna Sutra.'*”

१ श्री मासेव मसमूहो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजते माम् सर्वभावेन भारत ॥—Gita. 15.

When we find it stated in some books that he made this country and that country wholly Vaishnaba, it must not be understood in the terms of modern missionary proselytization. It must not be understood that the people left their own form of worship and got converted to 'so-called Vaishnabism. That was the farthest thing from Gouranga's mind. He never preached and he never could preach in that way. Yet he converted all to Vaishnabism, as we read—to take one instance—about Shiva Kanchi (modern Conjeveram in the Madras Presidency),—"He came to Shiva Kanchi and saw Shiva. In the next morning all worshippers of Shiva were made Vaishnabas by him."

If we take this in the literal sense of conversion from one faith to another, it would be nothing but Gouranga stultifying himself which, to my mind, is a monstrosity. To think of Gouranga chanting 'Shiva' 'Shiva' himself in ecstatic joy and in the same breath to think of him as trying to wean away other people from the worship of Shiva,—is it not an absurdity? What is the meaning of this conversion then? It is that he brought or revived the flow of Prema where it was not existent or where the spring had become dry. This is borne out by what happened in Vishnu Kanchi—a place quite adjoining Shiva Kanchi. In Vishnu Kanchi the people were, as they still are, Vaishnabas, being worshippers of Narayan. There,—“He stayed for two days and made every body Krishna Bhakta.”

Can any body suppose for a moment that the worshippers of Narayan became worshippers of Krishna through the instrumentality of Gouranga? This is against facts and against the character of Gouranga.

Vishnu in Vishnu Kanchi and Shiva in Shiva Kanchi reign supreme now as before, and the people of the two places are respectably Vaishnabas and Shaivas now as before. Moreover the people in these places were never followers of Bengal Vaishnabism and are not so to this day. The two sects quarrel among them now as before. The same state prevailed when Nityananda visited these places. We find in Chaitanya Bhagabat,—“Nityananda went to Shiva Kanchi and Vishnu Kanchi, and laughed over the great quarrels between the two sects.”

Gouranga followed a few years after, but these quarrels that sometime result in bloodshed, are still going on about the supremacy of one God over the other, and therefore of one sect over the other.

The thing is that in these places as well as in other places, where only lifeless outward rites and ceremonies prevailed at the time, Sri Gouranga's visit brought the elixir of Prema overflowing the lands, and people became intoxicated with God-Love.

This is what is meant by Gouranga's Krishna Prema. Where there is Prema, there is Gouranga's Vaishnabism. In this sense the old Vaishnab writers are correct when they say that this place or that place became wholesale converted to Vaishnabism as the effect of Gouranga's visit.

The central point of Sri Gouranga's teachings is Prema. The fulfilment of his mission lies in the acceptance of Prema by all, irrespective of creed, faith and form of worship. Herein his mission wonderfully succeeded. There was no sect, whether Shakta, Shaiva or any other which was not moved, affected and coloured by it. That we see a profusion of Prema Bhakti in these sects now-a-

days is largely due to Gouranga. It cannot of course be denied that the principle was already there in the worship of these Gods or Goddesses, as the hymns addressed to them and the songs in their praise, composed long before his advent, amply show. But the principle was illumined by his touch and became a living thing to the nation. The highly emotional poetry—Shyāmā Sangit etc.,—produced by those Shakta Bhaktas of Bengal who came after Gouranga, was, to a large extent, inspired by his soul-stirring Prema-Bhakti that swayed the society.

Gouranga was an Avatara of Prema, an embodiment of Prema, Gouranga was Prema made flesh. Prema is said to be ever existent like God in all beings. God is one and so Prema is one. Only its expression may vary according to circumstances. The living image of Prema, Gouranga is therefore in all and for all. He stressed above all things the point that Prema is the great need, the only need of human life, and showed the way to reach it. Leaving aside sectarian differences, let all mankind learn this lesson from him. To my humble thinking, every lover of God, whatsoever his race or blood and whatsoever the form of his worship, is a Vaishnab.

Gouranga-Bhaktas wish that his Dharma may be universal. They look forward to the day which will see the fulfilment of the prophecy,—“My (Gouranga’s) name will enter (the heart of) all countries and villages on the globe.”

In these days of radio and electricity it is not at all impossible for the name of a great personality, past or present, to travel round all parts of the globe in a few minutes. This is not all that is intended in the above couplet. The real meaning is that Gouranga, the Prema-

image that he is, would enter the *hearts* of all men and all countries. Gouranga-Bhaktas no doubt in the heart of their hearts wish this consummation. But the consummation does not lie in the way of sectarianism, denunciation, threats or abuses—methods which might succeed in olden times,¹ but not now. The consummation lies not in the way of sermons like,—‘no salvation without Gouranga’, as our Christian Missionary brothers ask us to believe in a similar motto, viz.,—‘no salvation without Christ’.

To universalize Gouranga’s Dharma is to universalize Prema. To make it worthy of acceptance by all is to spread the message and to preach it to every man that the great need of life is love, freed from all credal dogmas. No religion can live on dogmas. The life spring of a religion is in *Tyag* (sacrifice), *Vairagya* (renunciation) and *Prema* (love). Where these are absent the religion becomes dead. Every religion gets its start from *Tyag*, *Vairagya* and *Prema*. At the source of the Gouranga cult we find Madhabendra Puri, a Sanyasi. The tree of love planted by Gouranga had Madhabendra Puri for its chief root from which issued nine other roots represented again by nine Sanyasis who, as we read in Chaitanya Charitamrita, in fact stabilized the tree (एइ नव मुले वृक्ष करिल सुखिर). They are Paramananda Puri, Keshub Bharati, Brahmananda Puri, Brahmananda Bharati, Vishnu Puri, Keshub Puri,

¹ In the Chaitanya Bhagabat it is said that “a person may be the best of men otherwise, yet he must be treated as a demon, if he does not worship the gracious Chaitanya.”

The author of this excellent book has repeated the atrocious threat about a dozen times that he will kick at the head of the man who dares to speak ill of Nityananda, his guroo, (and course by implication of Gouranga too.—तबे लाधि मारो तार शिरिरवर)

Krishnananda Puri, Nrisinha Tirtha and Sukhananda Puri.

The great planter is, of course, the central figure of the great Sanyasi Maha Prabhu Sri Gouranga himself. So it is all an affair of sanyasis. Yet they (even Keshab Bharati) are wellnigh forgotten. Is it not a pity that though there is no lack of religious festivities on their other saints' days among the Bengal Vaishnabas, there should be no commemorative ceremony in honour of these sanyasis who, the Chaitanya Charitamrita says, 'stabilized Maha Prabhu's tree of Prema'? It would be a good idea if somebody undertook to trace and publish the lives of these nine great sanyasis—lives of silent but eloquent renunciation—which gave the start to Goudiya Vaishnabism.

Since some years past an order of sanyasis has been started under the shadow of the "Gaudiya Math" which at present appears to represent an important section of the Goudiya Vaishnabas. However opinion may differ as to their methods and views (about which the present writer knows little and keeps a quite open mind) they will do a distinct service to the cause of the Gouranga cult, if only they succeed in reviving the original ideals of *Tyag*, *Vairagya* and *Prema*.

There is a wrong impression in certain quarters that Shankar Sanyasis as a class are necessarily opposed to Bhakti. The characters of Madhusudan Saraswati, Sri-dhar Swami, Sri Ram Krishna Parmahansa, not to mention others, ought to remove such an idea once for all. Even Chaitanya Bhagabat puts these words in the mouth of Sarbabhaum Bhattacharya,—“It is wrong to say that Shankar did not believe in Bhakti. He himself acknowledges Dasya of Bhagaban.”

Much could be said on this subject but we are afraid of digression. People of other views may be assured that sanyasis, without being sectarians, are at least as good Bhaktas of Krishna, Vishnu, Shiva, Ram or Shakti (Durga, Kali) as the best that could be found among the sects which take their names from these Gods or Goddesses. Full liberty is allowed to every Shankar sanyasi to follow the worship or *sadhan* of his own choice. Maha-Prabhu Sri Gouranga is himself an example of this.

The present writer is a sanyasi, and if in the views stated above or elsewhere, he has in any way hurt the feelings of the Vaishnabas among whom he has many sincere friends, none will be more sorry than himself. The best of friends may differ in the matter of opinion and may even agree to differ. His only apology is that he wishes Gouranga to be accepted by all, irrespective of creed and colour, and believes that this can be done only in the way of synthesis. He follows the line of synthesis rather than its opposite, and in this respect, is not in bad company. The great Vyasa in his Vedanta Sutras unifies all views about Brahman through synthesis (‘नत् तु समन्वयात्—*Vedanta Sutra*). The Gita is a great synthesis of different philosophical views. The Tantra is a greater synthesis of the philosophy of Gods and Goddesses as well as of the practical aspects of religion. Let us pray that Sri Gouranga's Prema, the broad and outstanding feature of his message—ever be our guide to the temple of the Real One—the *Satyam Param*—the *Real Krishna*—whatever may be our differences in minor matters of faith.

INTRODUCTION—II.

BRAHMAN-ISWAR-JIVA-JAGAT

The teachings of Sri Gouranga are aimed at (1) establishment of the religion of love, and (2) refutation of hostile theories. The first is the principal object of his teachings, and the second is only necessitated to remove the obstacles in the way of the first on the philosophic side of his cult. We have elsewhere discussed the first (vide "Sri Gouranga—The Man"), and intend here to give the main features of the second. The hostile theories against which he put up a determined fight are those of Shankar on certain vital points. It is therefore necessary first of all to convey to the reader a general idea of Shankar's views regarding *Brahman*, *Ishwar*, *Jiva* and the *Jagat* which constitute the main issues in the controversy.

The doctrine of Shankar's non-dualism is summed up in one line, viz.—"Brahman is real, creation is false, and Jiva is none other than Brahman." (ब्रह्म सत्यं जगत् मिथ्या जीवो ब्रह्मेव नापरः). Brahman is real in the sense that He remains the same, unchanging and unchangeable, through all times. This can not be said of any being other than Brahman. What is then the world that we see before us,—the existing things, sentient and insentient, moving and unmoving,—the elements, the sun, the moon, the planets, the mountains, the sea, the rivers, etc? The world is by mistake superimposed on Brahman and this is called *Arope* (आरोप). The world is therefore an illusion which is explained by the doctrine of *Vivarta* (विवर्त).

Vivarta is a kind of perception produced by the fancied appearance of something else in place of the real thing.¹ The familiar example is that of the rope-snake. In dim light the rope is mistaken for the snake. The rope really exists but in its place is seen the fancied snake, causing fear in the mind of the observer labouring under a false impression. The rope is the cause of the snake, for there would have been no snake but for the rope. And the mistake is due to ignorance in dim light. Just so is Brahman the cause of the apparent world, for there would have been no world if there were no Brahman on which the world appears to be superimposed. And the mistake occurs due to ignorance i.e. illusion (माया or अविद्या). As the fancied (कल्पित) snake is nothing but the rope, so is the fancied world nothing but Brahman in reality. In *Vivarta* therefore the effect (कार्य) is something quite different from the cause (कारण). as in the rope-snake example the snake is a quite different thing from the rope.

The question naturally arises,—Where does this ignorance or illusion, *Maya*, or *Ajnam* or *Avidya* come from, what is it and why should we admit a principle like that, since there is nothing but Brahman?² The reply is that the origin of *Maya* is unknowable and therefore this question cannot be intellectually answered. *Maya* is inexpressible, indefinable, indeterminable, because of its following attributes,—

(1) That it is not an Existence (सत्), true in all times

1 अतलतोऽन्यथा प्रया विवर्त इत्युदाहृतः

2 Certain aspects of this question have been dealt with by the present writer in another work of his, entitled "A Few Problems Solved (through the Bhagabat Gita)". So those details are not gone into here again.

like Brahman. It is an agreed truth that *Maya* ceases to exist at the appearance of *Brahma-Jnan* (ब्रह्मज्ञान). It cannot therefore be *Sat*.

(2) That it is not a Non-existence (असत्),—an absolute myth like the son of a sterile woman. Every body within himself is constantly perceiving this *Ajnan* (अज्ञान another name of *Maya*), namely, "I do not know Brahman" (नाहम् ब्रह्म जानामि),—this perception of *Ajnan* is a positive fact. Then again the three attributes of *Maya*,—*Satwa*, *Rajas* and *Tamas*—are making themselves always felt by all created beings mentally and physically in the shape of pleasure, pain and illusion (सुख दुःख मोह). It cannot therefore be *Asat*.

(3) That *Maya* cannot be simultaneously *Sat* and *Asat* (सदसत्),—this being an absurdity, for a thing cannot be existent and non-existent at the same time.

In the collective view of the above, *Maya* (being neither *Sat*, nor *Asat*, nor *Sat-Asat*) is technically called *Anirvachaniya* (अनिर्वचनीय) in Vedantic terminology, i.e., something indeterminable, not that it passes all description.

Maya is also known by the following attributes,—
(1) That it is Beginningless (अनादि), which differentiates it from the actual diversified creation. Creation has its origin in *Maya*, but *Maya* itself has no origin. It is rootless (अमूल).

(2) That it is an Entity (भावरूप),—not a mere negation (अभाव) of *Jnan* but something opposed to *Jnan*. If it were not so, *Ajnan* could not be credited with the power of hiding *Jnan* (आवरण शक्ति)¹ and of throwing the seeker off his

¹ Vide Gita, chap. V, verses 15 and 16.

quest (विलेप शक्ति) of *Jnan*. The fact that *Ajnan* is subject to destruction by *Jnan* also shows *Maya's* somethingness. How can the same thing be an Entity and not an Existence? The answer is that *Maya's Satness* is not absolute or indestructible like that of Brahman, but conditional. Only that is called absolutely *Sat* which exists through all times.

It will be noticed from the above that (1) *Maya* is not something with a form (सावयव) because it is beginningless ; neither is *Maya* something without a form (निरवयव) because the creation is coming out of it. It should be further observed that *Maya* is not something separate (भिन्न) from Brahman, because it is the cause of the creation, nor is it inseparable (अभिन्न) from Brahman because it ceases to exist when *Jnan* comes.

While *Maya* exists, the world exists. *Maya* gone, the world is gone too ; and nothing but Brahman remains for one who has acquired *Jnan*, that is, true knowledge of the Real Thing.

Maya in its impure state is called *Avidya*. *Jiva* (a sentient being) is an entity made up of impure (मलिन सत्वगुण युक्त) *Avidya* and the reflection thereon of the Individual Consciousness (कुटस्थ चैतन्य) with *Avidya's* basic consciousness (अविज्ञान चैतन्य—शुद्ध ब्रह्म). The Individual Consciousness—the *Kutastha* is the Inner Man, the Inner Controller (अन्तर्यामी), the real "I", and like Supreme Consciousness is free from all attachments (निर्लेप) and is only the witness (साक्षी). The reflection of *Kutastha* in contact with mind is the fancied actor—enjoyer and sufferer—on the worldly stage (कर्ता भोक्ता). The reflection of Consciousness being on the impure *Satwick Maya* i.e. *Avidya* (whose work is mind, intellect, body etc.) cannot be bright and clear just

as the reflection of the sun on an unclean mirror is not clear. This is why the Jiva-consciousness is of limited knowledge (अल्पज्ञ) and of limited power (अल्पशक्ति मान). There are as many Jivas as there are minds and they are countless no doubt. Jiva in its waking consciousness (जाग्रत अवस्था) works through the physical body (स्थूल शरीर) and is called *Vaishvanara* (वैश्वानर). In its dream consciousness (सुषुप्त अवस्था) it works through the mental body (सूक्ष्म शरीर) and is called *Taijas* (तैजस). In its dreamless consciousness (सुषुप्ति अवस्था) it rests in the casual body (कारण शरीर) and is called *Prajna* (प्राज्ञ). Bodies are not permanent things but the Consciousness that pervades them and sets them to action is permanent and immortal. Therefore the bodies are not the Self (आत्मा), but the Consciousness is. That the physical body is not the Self requires no proof, for its death is visible to all. Nor can the mental body, made of desires, be the Self, for it is always subject to sensations of pleasure and pain,—things which are not of the Self. Nor is the causal body the Self for it is made of that root ignorance or *Ajnan* which is the cause of the mental and physical bodies, i.e., the whole *Sansara*—the diversified world. This is the reason that in deep slumber (सुषुप्ति) which corresponds to the causal body, one is perfectly ignorant of one's physical and mental states. But in *Sushupti* one, being oblivious of all disturbing elements, almost reaches the Brahman state of bliss and therefore enjoys the privilege, though for the time being, of tasting happiness. That is why, on waking, one says,—“I slept in such peace and pleasure that *I knew nothing*.” Therefore the predominant factors here are ignorance and bliss. This may sound paradoxical, if one is identified with the other. But that is not the truth. It is bliss mixed with ignorance.

This ignorance is such that although Jiva reaches his Self, yet he does not know his own self. He has therefore to come back again to this world of weal and woe. Without ignorance it would have been perfect Self-Realization or the Brahman-state. Consciousness or *Jnana* pervades all the three states, even the *Sushupti*-state, for there would have been no memory of the blissful experience without *Jnan* even with the veil of ignorance hanging before it. *Jnan* is the ever present, abiding principle which knows no death. This *Jnan* or Consciousness is Brahman, the Real Self of the Jiva, not the three bodies or the three states which are mere *Upadhis* i.e., vehicles of the Self.

Maya is called as such in its pure state and is of the purest Satwa Guna (शुद्ध सत्व गुण युक्त). Ishwar is an entity which is made up of pure *Maya* and the reflection thereon of the Supreme Consciousness (शुद्ध चेतनाभास) with *Maya*'s basic Consciousness (अधिष्ठान चेतन—शुद्ध ब्रह्म). Here the reflection, being on the pure *Satwic Maya* is bright. This is the reason that Cosmic Consciousness (ईश्वर) is of unlimited knowledge (सर्वज्ञ) and of unlimited power (सर्व शक्तिमान). *Maya* being of the purest *Satwa Guna* does not admit of degrees and is therefore One in contrast to *Avidya* which, being of varying degrees of impurity, is many in its expressions. *Maya* being one, the reflection on it of the Supreme Consciousness is one and therefore Ishwar is one. But *Avidya* being of countless degrees, the reflections on them must be countless too, and therefore Jivas are of numberless varieties from the highest Devas to the lowest animals, vegetables and minerals. The Cosmic Consciousness—Ishwar—includes the sum-total of Jivas, and has also three states, viz., *Virat*, *Hiranyagarbha* and *Ishwar*, corresponding to *Vaishwanara*, *Taijas* and *Prajna* of the Jiva-con-

sciousness in relation to its physical, mental and causal conditions. These conditions are called *Upadhis*. Ishwar is the Creator, the Preserver and the Destroyer of the universe. Ishwar is otherwise called *Sabishesha Brahman* (सर्वशेष ब्रह्म) i.e., Brahman with qualities or conditions, and the Supreme Consciousness (पर ब्रह्म—शुद्ध चैतन्य) is called *Nirvishesha Brahman* (निर्विशेष ब्रह्म) i.e., Brahman without qualities or conditions. Without conditions of *Maya*, Ishwar becomes *Turiya* (Consciousness in the fourth state), or rather Ishwar ceases to exist and only Supreme Consciousness remains. The conditions physical, mental and causal, being the outcome of *Maya*, are illusory. It will therefore be clear that Ishwar in this system of philosophy is not a permanent entity. This is of course only true in the abstract sense. Other aspects of Ishwar will be dealt with later on.

Though Ishwar-hood and Jiva-hood are both conditional and impermanent, yet they are within conditions as different as the poles asunder. Ishwar is All-Powerful, All-Conscious, All-Pervasive (विष्णु), All-Controlling (ईश), Independent (स्वतन्त्र i.e. not subject to *Karma*), Imperceptible (by Jivas परोक्ष), Lord of *Maya* (मायी), free from bondage and therefore from liberation (बन्ध मोक्ष रहित). Whereas a *Jiva* is of small power, of small knowledge, limited (परिच्छिन्न), subordinate (अनौष्ठ), subject to *Karma*, perceptible (प्रत्यक्ष by Ishwar and Jiva—every body perceiving 'I am', none 'I am not'), deluded by *Avidya*, with bondage and possibility of freedom. There is the distinction between *Ishwar* and *Jiva* as clear as anything. One is the dispenser of good and evil according to *Karma*. The other is the helpless enjoyer or sufferer of *Karma*. How can this be reconciled with the four

four *Maha vakyas* (Great Words) of the *Vedas*, viz.,—*Tatwamasi* (तत्त्वमसि), *Aham Brahmasmi* (अहं ब्रह्मास्मि), *Prajnanam Brahman* (प्रज्ञानं ब्रह्म) and *Ayamatma Brahman* (अयमात्माब्रह्म). 'Tatwamasi' means 'That you are', i.e. the unity of Jiva-Brahman. The other three Mahavakyas mean also the same truth. How can this be possible? Advaita Vedanta says it is possible by shedding the conditions, because the conditions make the difference. Take, for instance, the first great text, viz., 'Tatwamasi'. 'Tat'=that=Ishwar=Maya+Brahman. 'Twam'=you=Jiva=Avidya+Brahman. 'Asi'=are=Unity between the two. It will be seen that the common, the abiding, the permanent factor in both is Brahman. And this being the permanent principle is the Real Self (स्वरूप), whether in Jiva or Ishwar, and the consubstantial element in both. *Maya* and *Avidya* with *Brahma*-reflections (चिदाभास) on them are unreal conditions. Take off the unreal conditions (and they cease to exist on the appearance of Jnan and in *Samadhi*), and the One Brahman remains without any distinction of Jiva and Ishwar. So it is clear that only as regards the Brahman (Pure Consciousness) factor (केवल चैतन्य अंश) Jiva and Ishwar are one, and never otherwise or in any other respect, *Maya* and *Avidya* making immense difference. This is the true Vedantic view, not that Ishwar and Jiva as such are one.¹

When Jiva consciousness transcends the three condi-

¹ Sri Dhar Swami, accepted as an authority even by orthodox Vaishnabas, expresses the same view in his commentary on the Gita (verse 10, Chap. IV) thus,—

विद्याविद्योपाधिभ्यां तत्त्वपदार्थौ ईश्वरजीवौ प्रदर्शय ईश्वरस्य च अविद्याभावेन नित्य शुद्धत्वात् जीवस्य ईश्वरप्रसादलब्धज्ञानेन अज्ञाननिवृत्तेः शुद्धस्य सतः चिदंशेन तदैक्य मुक्तम् इति द्रष्टव्यम् ।

tions, physical, mental and causal, and attains the fourth or *Turiya* state, then it is free. That is to say, it becomes *Shuddha Nirvishesha* or Supreme Consciousness again. This is, in the *Adwaita* Philosophy of Shankar, the state of liberation (मुक्ति) in which there is union with Brahman and therefore no birth, no death, no misery, but only bliss. In attaining this state, the Jiva passes through seven stages of realization according to the nature of experiences in the progressive ascent. The stages are,—

(1) *Ajnan* (अज्ञान Ignorance), being the Jiva's sense of ignorance characterized by "I do not know Brahman."

(2) *Avaran* (आवरण, Cover), causing the nescient perceptions,—“Brahman does not exist (असत्तापादक), and “Brahman, though existent, does not appear to be so (अभावापादक).”

(3) *Vranti* (भ्रान्ति Mistake, also called अभ्यास or विचेप) being the attribution of birth-death, pleasure-pain etc. to the Self.

(4) *Parokhsha Jnana* (परोक्ष ज्ञान Indirect knowledge), being the knowledge that Brahman is Existence, Intelligence and Eternal (सत्यं ज्ञानं अनन्तं ब्रह्म). This knowledge destroys the *Avaran* of the first type, viz., “Brahman does not exist.”

(5) *Aparokhsha Jnana* (अपरोक्ष ज्ञान Direct knowledge), being the knowledge that “I am Brahman (अहं ब्रह्मास्मि).” This knowledge destroys the *Avaran* of the second type viz., “Brahman does not appear to be existent,” also the false idea that “I am Jiva, the enjoyer, the sufferer etc.”

(6) *Vranti Nash* (भ्रान्ति नाश Destruction of mistake) being the realization of the truth that Self is changeless, beyond birth-death, pleasure-pain etc. This perception

destroys all sorrows, all hindrances (अनर्थ), all instability and deflection (विक्षेप).

(7) *Apâr Harsha* (अपार हर्ष unbounded Bliss) resulting from Self-realization unclouded by any doubts and characterized by the knowledge,—“I am the undivided Brahman, One and without second.”

The means of this realization, in the start, are *Upâsana* (worship or meditation of Ishwar), the nine-fold *Bhakti* (*Sravan*, *Kirtan* etc.), association with saints (साधु सङ्ग), shunning sins of omission and commission, non-attachment (उपरति), renunciation (वैराग्य), reasoning out the distinction between the Eternal and the ephemeral (नित्यानित्य वस्तु विवेक), control of inner and outer senses (शमदमादि), desire for freedom (मुमुक्षुत्व) etc., etc. Without these preliminary qualifications no one is to be considered fit to cross the threshold of the temple of *Vedantic* wisdom. After admission into the system, one's chief duties are *Shravan* (श्रवण listening to the Vedantic teachings), *Manan* (मनन meditation on the teachings) and *Nididhyâsana* (निदिध्यासन, concentration of the mind to realize the truth).

Brahman is *Sat*, *Chit* and *Ananda*. *Sat* is the absolute existence which is not limited by time past, present or future (विकाल अवाधित). *Chit* is the absolute Intelligence whose illuminativeness is not affected by any conditions (अलुप्त प्रकाश स्वभाव). *Ananda* is the absolute Bliss which is limitless (निरतिशय सुख रूपत्व).

Nirvishesha Brahman, in the *Adwaita* philosophy, is the highest principle and ultimate Reality. *Savishesha* Brahman or Ishwar, the Creator etc., is not a permanent reality as shown above. When it is said that Brahman is *Sat-Chit-Ananda*, it should be understood that Brahman is *Sat* Itself, *Chit* Itself and *Ananda* Itself (सच्चिदानन्द स्वरूप).

These are said to be His *Swarup* i.e. essential signs¹ (लक्षण). But if they are signs, the signs and the thing signified by them (लक्ष्य) are one and the same. Only through circumstantial causes (उपाधि) they appear as separate things, but then even this *fancied* distinction is useful for *Upasana* purposes.

Brahman is also known by some other signs called *Tatastha* signs (तटस्थ लक्षण)² which are His powers of Creation, Preservation and Destruction. These therefore apply to Savishesha Brahman i.e. Ishwar, as the only Cause of the Creation etc. These are accidental signs, not constant, because sometimes they appear (as in the Savishesha state) and sometimes they disappear (as in the Nirvishesha state). Brahman as indicated by these signs is both the material cause (उपादान कारण, as earth is of a pot) and the instrumental cause (निमित्त कारण, as the potter himself with his wheel etc.) of the creation.

Really speaking Brahman is insignifiable by anything (अलक्षणम्). He is adjectiveless, attributeless, qualityless. He exists and only He exists. Jiva, Ishwar and the Creation have no existence outside of Brahman. They seem to have a separate existence through *Maya* or *Avidya*. So long as *Maya* or *Avidya* lasts, they are seemingly real (प्रातिभासिक सत्य), and *Maya* goes on producing all the

¹ स्वरूपं सत् व्यवर्तकं स्वरूप लक्षणम् That which constitutes the thing-in-itself and differentiates that thing from other things is called *Swarup Lakshan*.

² कादाचितकलेसति व्यावर्तकं तटस्थलक्षणम् That sign which is sometimes seen, and sometimes not seen in the things signified and differentiates that thing from other things is called *Tatastha Lakshan*.

diversities that we see in this world. Brahman being One Undivided Whole (एकमेवाद्वितीयम्) without a second, the doctrine of 'mutability' (परिणाम वाद) and that of 'whole-and-part' (अंश अंश वाद) are false. As an earthen pot is a modification of earth, earth being the cause and pot being the effect, so is the creation, under the doctrine of mutability, a modification of Brahman. According to the doctrine of whole-and-part a Jiva is a part of Brahman, the Creator. It appears that Shankar had anticipated these opposite doctrines even before their chief exponents flourished and he subjected them to severe criticisms in several places of his works. To show his line of reasoning we shall put before the reader in the form of a catechism some of his arguments taken from a wellknown work of his.¹

Ques.—Brahman is at all times pure, conscious and free ; a worldly Jiva is just the opposite of it. Therefore it is not proper to entertain the idea viz., "I am Brahman". Where we find the Shastras postulating unity it should be taken as merely rhetorical (अर्थे वाद).

Ans.—No. There are thousands of Shastric proofs which speak of a non-mundane God entering the creation. In all the Vedas the term 'Atman' has been applied to Brahman as well as to the individual Consciousness of a Jiva.² Therefore there is no worldly being beyond Paramatman. The Vedic Mantras, "One without second," "this world is Brahman," "this world is Atman"³ prove that (individual) Atman is Brahman.

¹ See Shankar's *Bhashya of Brithat Aranyaka Upanishad*.

² एषः सर्वं भूतान्तरात्मा

³ 'एकमेवाद्वितीयम्', 'ब्रह्मेवेदम्', 'आत्मेवेदम्'

Ques.—Well, if this is the conclusion, then Brahman becomes worldly Jivas and experiences worldly pleasure and pain! On the other hand, if Atman is non-mundane (i.e. always pure Brahman) then what is the necessity at all for Shastric lessons or injunctions?

Ans.—Some people in order to evade these objections (the objections are assumed to be valid) say that Brahman as such does not become a Jiva, but changes Himself to become a Jiva. This Jiva is both separate (भिन्न) and not-separate (अभिन्न) from Brahman. As separate the Jiva experiences worldly pleasure and pain; as not separate the Jiva feels "I am Brahman." According to this conclusion, three ways have to be adopted (by its upholders to explain their position), viz.—(1) As the earth is composed of many things, so is Brahman a composite thing. Like an earthen pot which is made of a part of the earth, a Jiva's consciousness is made of a part of Brahman. But this cannot be accepted, as it goes against the indivisibility of Brahman and against the Vedas. (2) As a hair even maintaining its own position becomes in part changed in colour, so is a Jiva a changed (विकृत) part of Brahman. But this cannot be accepted, because as a composite thing is composed of parts, any defect whether in a part or in the whole affects the whole thing. Therefore under this theory Brahman too becomes worldly which cannot be accepted. (3) As milk becomes curd in all its parts, so has Brahman been wholly changed into a Jiva. But this too cannot be accepted because, this kind of change (विकार) of Brahman is against all the Vedas and Shastras which declare that "Brahman is without parts, without action, in the state of equilibrium," "Self-effulgent, formless Being," "He is within, He is without, He is without birth," "like *akash*

all-pervading and eternal," "He the Atman is all-extensive, birthless, ageless, without death, immortal."¹

Ques.—If it is said, a Jiva is a part of Brahman like a spark from a fire, then?

Ans.—Then the body of Brahman being hurt (on account of a portion of it being snatched away) there should be a wound in that part! And if the wounded portion goes out elsewhere, then this may cause empty pits in other parts of Brahman's body! But Brahman is "without wound (अन्नष्ट)." Then again, if one part of Brahman goes away elsewhere and at the same time if it is said that there is no place without Brahman, then some other thing must rush in to fill up the gap in Brahman's body. But that other thing like a spear may pierce through His heart and cause Him pain!!

Ques.—But there is the example of 'fire and spark' in the Vedas.

Ans.—The Vedas are only expressive (ज्ञापक). That is to say, Shastra cannot change the nature of a thing, but only states what a thing really is ; this means that Shastra does not alter a thing into what it is not. The object of the Shastra is to explain a certain thing by citing examples of similar things, and not to change the nature of that thing. Hundreds of examples cannot prove that fire is cold. Another thing is that one proof (a proof is that which produces the correct knowledge of a thing) never contradicts another proof, but brings to light something which was not disclosed by the former proof (it cannot be contrary but may be complementary). Without the help

¹ 'निष्कलं निश्चितं शान्तं,' 'दिव्योद्भूतः पुरुषः,' 'सवाङ्माभ्यन्तरोद्भजः'

of some material object no non-material thing can be explained or expressed. That is no reason, however, that we should make the impossible proposition that Brahman, like a material thing, is also something with a form or that Brahman has parts. 'Small sparks', 'Jiva is a part of mine' and similar other phrases are really expressive of indivisible unity, for a spark is nothing but fire, not separate from fire but one with it. Therefore, every part is inseparable from the whole. So where the Shastras describe the Jiva as Brahman changed in part or as a part of Brahman, it should be understood that such expressions are really intended to prove unity. All the Upanishads begin with the proposition of the oneness and undividedness of the Brahman (ॐ सर्वं यदयमात्मा), and ends with the reaffirmation of the same proposition (अनन्तरमवाप्नुम, यदयमात्मा ब्रह्म). That there are at intervals passages indicating creation, preservation and destruction, show that they are used only for confirming the knowledge of Brahman. If this is not admitted, then there is the possibility of the same passage being supposed to give two contradictory meanings. (वाक्य भेद). Like the self-forgetful prince who knew not who he was and lived in the house of a low-born hunter, the Jiva, though really Brahman, forgets his true nature by his contacts with body, mind etc. When he is awakened by the preceptor, then he knows that he is one with Brahman. That the spark, before going out, was one with the fire is a positive knowledge. Therefore, the examples of 'gold' (as the touch-stone makes gold of everything, so Brahman without undergoing change Himself creates the world), 'jewel', 'iron' (some kinds of jewel and iron are believed to have the power of converting other things into jewels and iron ; God has similar power of creation) and 'spark'

are given with the principal object of confirming the truth of the oneness of Jiva-Brahman. It is an erroneous doctrine that Atman is worldly just as it is erroneous to suppose that a pure crystal becomes red when some red paint is put on it. This truth is indicated in these passages, viz.,—“*as if* (not real) he is thinking, *as if* he is acting”, “by no action he grows or diminishes”, “only Brahman was in the beginning, that Brahman knew Himself thus,—‘I am Brahman’ “there is none else but Himself who sees and hears.”¹ Brahman (being all Bliss) is beyond pleasure-pain and He does not possess Gunas or Shaktis. If He is supposed to possess these attributes, He becomes a compound thing, for Gunas cannot exist in a non-compound, formless, simple entity. Gunas are liable to changes, origination and destruction. Whenever there occurs the generation or destruction of a Guna in a compound thing, the thing itself cannot remain unaffected and must undergo some change. And change means impermanence. All compound things are subject to disintegration. But Brahman is changeless and eternal.

The Vaishnav community is divided into four recognized sects. (1) The *Ramanuja* Sect, otherwise called *Sri* Sect (श्री सन्नदाय) believes in a *Saguna* Brahman whose permanent bodies are the Jivas and the material world. This sect does not admit a *Nirguna* or *Nirvishesha* Brahman. The Jiva is a conscious atom whose union with God under any condition, even in the state of liberation (मुक्ति) is an impossibility. Liberation is freedom from ignorance and attainment of bliss, but cannot dispense with Jiva's dis-

¹ ‘आगतोऽस्ति लिखयतीह’, ‘न कर्मणा वर्धते कनोयान्’, ‘नान्यत् अतोऽस्ति द्रष्टुं नान्यत् अतोऽस्ति श्रोतुं’ ।

tinctiveness from Brahman. Ramanuja's system is called the doctrine of *Vishishta Advaita*, i.e. qualified non-dualism, or as some say, qualified dualism. (2) The *Rudra* Sect (रुद्र सम्प्रदाय) otherwise called Vishnu Swami Sect, having been founded by Vishnu Swami. This sect believes that a Jiva when liberated is merged in Brahman, and its followers, like the followers of Shankar, call themselves *Bishuddha Advaitins*, i.e. pure non-dualists. The Ballabhacharya Sect also follows this doctrine. (3) The *Nimbarka* Sect (निंबार्क सम्प्रदाय) founded by Niyamananda or Nimbaditya. This sect believes that Jivas and the material creation are essentially Brahman, but Brahman exists even beyond them. Therefore Jivas and the creation are the parts of Brahman the whole. A Jiva, when liberated and not before, finds the world as nothing but consciousness and bliss. The doctrine of this sect is called (हैत-चहेत dualism-nondualism.). (4) The Madhwa Sect (माध्व सम्प्रदाय) otherwise called the Brahma Sect believes in *Bishuddha Dwaita* i.e. pure dualism, under which Brahman and Jiva are eternally separate from each other. The Jiva, when liberated, can constantly live near God. (नित्य सामीप्य).

The *Goudiya* i.e. the Bengal Sect (गौड़िय सम्प्रदाय) founded by Sri Gouranga is taken to be a branch of the Madhwa sect and even goes by the name of '*Madhwa-Goudiya* Sect.' Sri Gouranga's dictum that "a Jiva is an eternal servant of Krishna" (जीवेन स्वरूप इयं नित्यं कृष्ण दास) lends support to the view that the Goudiya sect is also a pure dualist sect. But his discussion during his southern tour with a professor of the Madhwacharya school shows that Sri Gouranga did not concur in all its tenets. The central doctrine of the Madhwa school is dualism. But Sri Gouranga's system is neither Madhwa's dualism nor

Shankar's non-dualism. It is called "unthinkable dualism-nondualism", and appears to be a compromise between the two. The *Goudiya* school should therefore be taken as an independent one which differs from all the four systems described above on one point or another. Our business here is, however, not to deal with the other Vaishnab sects but only with Sri Gouranga's system as compared to Shankar's.

The founder of each sect has left a commentary of his own on the Vedanta Darshana except Sri Gouranga. His views have therefore to be gathered from the only source of the rather meagre description of his shastric duels with Sarbabhaum Bhattacharya at Puri and Prakashananda Saraswati at Benares as given in *Chaitanya Charitamrita*. The brief discourses in the *Charitamrita* have been elaborated in long dissertations thereon by the Goswamis of the *Goudiya* school, which, taking them as correct interpretations, are no doubt a help to a right understanding of his doctrines. The following is an outline of these discourses.

Brahman is Sat-Chit-Ananda. The meaning of the word Brahman is 'The Great One'. But the meaning of the word is that He is not only great Himself, but makes others great (ब्रह्मत्वात् ब्रह्मण्यत्वाच्च). The latter meaning shows that he cannot be *Nirvishesha* i.e. without attributes or powers. There must be a play of His Guna and Shakti to make others great. Therefore Brahman is the great Bhagaban full of all powers whose equal or superior there is none. He has a body, a habitation, relatives etc. His body as well as His powers, abode, companions etc. are not material, but all made of *Chit* or Consciousness. It is a great mistake to say that Ishwar or Bhagaban is made of

material Satwa Guna. The meaning of those passages in the Vedas which describe Brahman as *Nirvishesha* is that he has no material attributes but possesses non-material ones. The Vedas say,—“the world comes out of Brahman, is sustained by Brahman and goes back again to and enters Brahman.”¹ Here there are three (grammatical) cases, viz., ablative, instrumental and locative. These cases cannot be used in respect of a *Nirvishesha* Brahman, but point to Brahman being *Savishesha*. The Vedas say again that when the only existing Brahman, on the eve of creation, wished to be many He cast looks at His material energy (प्राकृत शक्तिः) At that time there were no material mind or eye ; how could he see then ? But He was actually seeing *Prakriti*. This shows that the mind and eyes of Brahman are non-material. It is said in the Vedas that He has no hand and no feet, yet He takes hold of things and moves fast showing that only material hands etc. are denied and that Brahman is *Savishesha*.

The *Sat*, the *Chit* and the *Ananda* aspects of Brahman express themselves through His three energies (शक्ति) viz., *Sandhini* (सन्धिनौ), *Sambit* (सम्बित) and *Hladini* (ह्लादिनौ). These three *Shaktis* are essentially one and when considered as one go by the name of *Chit Sakti* and this *Chit Shakti* is identical with Brahman (स्वरूप शक्ति) i.e., inseparable from and self-same with Him. This *Chit Shakti* is called *Sandhini*, when it expresses the *Sat* aspect, *Sambit* when it expresses the *Chit* aspect, and *Hladini* when it expresses the *Ananda* aspect of Brahman. The *Shaktis* are real and not illusion. Brahman the Great is infinite

¹ *Taittiriya Upanishad*, Vriṅu Balli, Mantra 1.

Existence (Sat), infinite Intelligence (Chit), and infinite Bliss (Ananda). He is not a passive principal but an active God, and here comes the necessity for the play of His Shaktis. He though the very Existence itself not only exists, but does at the same time make others exist through His *Sandhini Shakti*. He though the very Intelligence itself not only knows, but does at the same time make others know through His *Chit Shakti*. He though the very Bliss itself not only enjoys but does at the same time make others enjoy through His *Hladini Shakti*. So it will appear that Brahman exists, knows and enjoys and makes others exist, know and enjoy through *Sandhini*, *Sambit* and *Hladini*; that is, without Shakti these functions would be impossible. These Shaktis being parts and parcels of Brahman are of His nature and not material. And with these Shaktis He is Savishesha and has a body, abode and companions—all non-material and made up of *Shuddha-Satwa* which comes out of His *Sandhini Shakti* and on which His existence rests.¹ This *Shuddha Satwa* is not therefore the material *Satwa*, one of the three *Gunas* which are impure, as found in Jivas. Brahman in His own highest form as Krishna is pure Sat-Chit-Ananda and, as such, does not create, preserve or destroy. The functions of creation etc., are no doubt done by His *Maya Shakti*, but through His subordinate manifestations of Vishnu and others.

Besides Swarup Shakti, Brahman has other Shaktis, viz., *Jiva Shakti* and *Maya Shakti*. *Jiva Shakti* is otherwise called *Tatastha Shakti*, meaning the Shakti which

¹ सन्निर्गौर सार अग्र गुह्य सत्त्व नाम ।

भगवानेर सत्त्वा इव याहाते विग्रहम् ॥—Ch—Ch.

is neither Swarup Shakti nor Maya Shakti and is intermediate between the two. Jiva Shakti comprises all animate creation. Jiva Shakti is subject to Brahman Shakti in every way. A Jiva is, like Brahman, Sat-Chit-Ananda, but is an infinitesimally small atom in extension, power etc. Brahman is like a great fire and a Jiva is a part of it. To say that a Jiva is the same as Brahman is to minimise the glory of the Great God, because Jiva is controlled by Maya, and Ishwar is Lord of Maya. The passage *Tatwamasi* (तत्त्वमसि Thou art that) is not really a *Mahavakya*, but OM (ओम्) is.

The material creation is the outcome of Brahman's *Maya Shakti*. The nature of Maya Shakti is opposed to that of Swarup Shakti. The former connotes ignorance, but the latter full consciousness. Yet the creation is not false or an illusion as the doctrine of *Vivarta* puts it. It is an expression of Brahman's Shakti and is to be explained by the doctrine of *Parinam* (परिणाम).¹ The all-powerful Bhagaban changes into the creation by His Will and yet through His all-powerfulness remains unaffected. As for example, a particular kind of jewel the touch of which

¹ *Parinam* is otherwise called *Vikara* and defined thus,—

सतत्वतोऽन्यथा प्रथा विकार इत्युद्भूतः or

अवस्थान्तरतापरिणामस्य परिणामिता ।

स्यात् क्षिरं दधि, स्रुत् कृत्वा, सुवर्णं कुण्डलं यथा ॥

As milk becomes curd, earth becomes a pitcher and gold becomes a bangle, so when a thing changes its condition, it is called '*Parinam*'. In *Parinam* or *Vikara* therefore the effect कार्ये is not essentially different from its cause कारण as a pitcher is essentially earth and a bangle essentially gold.

can convert other things into jewels, but which itself remains unchanged. If such power can exist in a material stone, what is the wonder that God should possess it? Brahman's *Parinam* is therefore not the change of the Self (स्वरूप), but the throwing of Its energy (शक्ति निक्षेप लक्षणे प्रवर्णनम्). Further examples are those of the sound originating from Akash, and the cobweb thread spun by the spider. The creation, though perishable, is not false.

Jiva, in the grip of a beginningless *Avidya*, has been suffering physical and mental afflictions from an unknown past owing to ignorance of its true self. When by devotional practices, by the grace of Guru and God, he knows that he is the eternal servant of God then he knows his true self and gradually knows the true nature of Brahman (ब्रह्म साक्षात् कार). He is then entitled to liberation of any of the five kinds, viz., *Sarsti*, *Salokya*, *Samipya*, *Sarupya* and *Sayujya* (vide Introduction I). The last, *Sayujya*, or union with God is of two kinds, *Brahman Sayujya* i.e., union with Nirvishesha Brahman, and *Bhagabat Sayujya* i.e., union in Saveshesh Brahman or merging in the body of Bhagaban. Brahman being the light of the body of Sri Krishna, merging in Brahman is inferior to that in the body of Bhagaban. But merging in the body of Bhagaban, though superior, is all the more condemnable. The Bhakta or the servant of Bhagaban does not want any of the five kinds of *Muktis*, and least of fall, the last kind i.e., *Sayujya*, as it deprives him of serving Bhagaban.

The above are the Gaudiya-Vaishnab doctrines regarding Brahman, Ishwar, Jiva and Jagat as taught by Sri

Gouranga, vide Chaitanya Charitamrita. It will be seen that *Shaktibad* i.e., the doctrine of *Shakti* is the chief plank of this system. Brahman's Bhagabanhood is a myth without *Shakti*. Jiva and Jagat become simply the *Maya* or illusion of the Advaitins without *Shakti*. As mentioned above, Brahman's *Swarup Shakti* is identical with Him—no separation of *Shakti* from *Shaktiman*, the possessor of *Shakti* (शक्ति शक्तिमतयारम्भः). While admitting this, the Goudiya-Vaishnabas contend at the same time that Krishna and His *Shakti* are in the relation of the container and the contained (आधार आधेय) and that Krishna is the controller of his *Shaktis*, which suggests separation and not union. If this is inexplicable and if it is asked how these opposite theories are reconcilable, they say that this is “unthinkable”, and content themselves by calling their doctrine as “unthinkable separation-union (चिन्त्यमंदांदा बाद).” Their system is therefore known by the name of “*Achintya Ved-Aved Bad.*”

To refute the views of the Adwaita Vedantins, various arguments have been advanced in this philosophy,¹ some of which are enumerated below,—

(1) As admitted by both schools, Brahman is Sat-Chit-Ananda. The fact of His being something which is full of Intelligence and Bliss and not a meaningless void indicates His *Shakti*. Brahman's *Shakti* is His propensity towards action. In the case of internal action, it is *Swarup Shakti* ; in the case of external action, it is *Maya Shakti* ; in the case of mixed action, it is *Jiva Shakti*. Brahman is the subject and the *Shaktis* are His qualifying predicates.

¹ Vide Pandit Sham Lal Goswami's “Sri Sri Goura Sunder.”

(2) While every thing else but Brahman is denied, then who is the knower of the fact that there is nothing but Brahman? None except Brahman Himself. Then how do the Advaitins say that Brahman is Intelligence itself and cannot be the knower. If He is the knower, then the knowing power (ज्ञान शक्ति) of knower Brahman has to be admitted.

(3) "The creation animate and inanimate emanates from Brahman,"—this (the ablative case) shows that Brahman is the material cause (उपादान कारण) of the creation through His Maya Shakti which is subject to changes. "The creation is sustained by Brahman",—this (the instrumental case) shows that Brahman is the instrumental cause (निमित्त कारण) of the creation through His Swarup Shakti which is not subject to changes. "The creation goes back to Brahman again",—this (the locative case) shows the all-extensiveness of Brahman (व्यापकत्व). Brahman is changeless, and yet becomes the material cause which means change. This is possible in all-powerful Brahman. Being one with His Maya Shakti (which changes) Brahman is said to be the material cause. In every thing which is a cause (कारण) there must be a fixed and prescribed power to produce a particular effect (काण्डे). In other words, the *Karya* (even before its manifestation) is already in *Karana* in a very subtle form. This is called "*Sat Karya Bad*", of which Shankar himself is an exponent. Says he,—"The nature (धर्म) of *Karana* is its Shakti. This Shakti is supposed to be in *Karana* to control *Karya*. It is not anything separate from *Karya* and *Karana*, nor is it unreal. If it were separate and unreal, then it could not control the course of *Karya* (i.e. there would not have been the unalterable rule in nature that

a particular cause will produce a particular effect)".¹ The Advaitins say that Brahman and nothing but Brahman can be the basis (अधिष्ठान) of the *Jagat*, and also that the superimposition of the *Jagat* can be possible only on Brahman. If this is so, then the admission of *Shakti* being inherent in Brahman as the cause is unavoidable.

(4) According to the Advaitins, Brahman is *Jnan* but the creation is the work of *Ajnan*; and this *Ajnan* or mistake is being committed on Brahman, who is thus the generator of the *Ajnan* in the form of the creation. Even Shankar says,—“No action or inclination is possible of absolute consciousness. But as a magnet moves unmoving things, so has the *Shakti* of evolving the creation to be supposed in Brahman who is thus the passive actor (अकर्मक कर्ता)". If it is still argued that this *Shakti* is not real but fancied, because really there is no *Jagat* and no *Ajnan*, then it can be replied that the existence of Brahman himself who is indicated by a false creation is also false.

(5) The subject matter of Vedanta is Brahman. “He who is sung by all the Vedas”, “He whom all Vedas determine,”—these and similar other passages speak of Brahman. Passages like “He whom word with mind fails to find” are intended to show the great glory of God and not that He is beyond expression by word. But the Nirvishesha Brahman of the Shankarite Advaitins who is without any qualifications and therefore inexpressible by word cannot be the subject of the Vedanta Shastras.

(6) It is difficult to determine what is meant by liberation (*Mukti*) of the Shankarite Advaitins. They say that Self is one without second. If so, then the liberation of

¹ Shankar's Vedanta Sutra *Vashya*, 2-1-18.

one Jiva means the liberation of all. If not, the doctrine of Adwaita cannot stand. Then they say that with conditions (*Upadhi*) Atman appears to be many. But the conditions being false, their removal appears to be ridiculous and liberation means nothing.

(7) Ishwar according to the Shankarite Vedantins is the sum total of the Jivas, is ever wakeful and not led by ignorance. If so, then His component parts, i.e., the Jivas, should also be ever wakeful and free from ignorance, and then too their *Mukti* means nothing. On the other hand, if Jivas are in the bondage of ignorance, then Ishwar their sum total is in no better condition. And the worship of such an Ishwar is worse than useless. Besides, it is impossible to conceive how Brahman is simultaneously in bondage as Jiva, and free from bondage as Ishwar.

(8) Buddhists say that the world is non-existent. Shankar says that the world is neither existent nor non-existent (*Maya*). But the *Maya* of such description has really no existence. So *Maya*-conditioned Ishwar and the *Avidya*-conditioned jiva have also really no existence ; and what remains is a void (शून्य) and that is the Brahman of the Shankarites.¹ So on a closer examination it will appear that there is no difference between the Budhists' *Shunya Bad* (the doctrine of vacuity) and Shankar's *Maya Bad*.

(9) According to *Maya Bad*, Brahman is the basis (अधिष्ठान) on which the creation is superimposed. Existence of anything but Brahman being denied, it comes to this that Brahman Himself is deluded by His own *Maya*. In

¹ सायावादं असत्कारं प्रकृतं बोद्धुमर्हते ।

मदेव बिहितं देवि कालो ब्रह्मण्य मूर्तिना ॥

the example, given by the *Maya Badis*, of a mother-of-pearl (शुक्ति) being mistaken for a piece of silver, there is the notion (संस्कार) of silver already existing in the mind of the man who is mistaking. If there were no such thing as silver, the notion would have been impossible. How can therefore a creation, which has never been in existence and whose notion is therefore impossible, be superimposed on Brahman? *Maya Bad* is therefore not true.

(10) *Maya Badis* say that Jiva is Brahman. In fact Brahman is Jiva in the sense that Jiva is His Shakti,—a part of His own self, Sat-Chit-Ananda. Shakti and the possessor of Shakti are not separate. In this sense Brahman and Jiva are not separate. But Jiva is a small fractional part of Brahman. In this sense Jiva and Brahman are separate. And this doctrine of '*Achintyaved' Avhed*' is the real import of the Shastras which sometimes speak of Jiva and Brahman being the same¹ and at other times speak of them as separate.²

(11) The theory that Brahman is circumscribed by *Upadhis* i.e. conditions (परिच्छेद वाद) or that He is reflected on *Upadhis* (प्रतिबिम्ब वाद) does not stand to reason. Circumscription or reflection is possible of a thing which is itself limited, or has a form or colour. But *Nirvishesha* Brahman is infinite and without form or colour. An infinite thing cannot be circumscribed by any thing else. A formless colourless thing cannot be reflected on another. An attributeless thing is incapable of being touched by the attributes of any other thing. Jiva, though Sat-Chit-Ananda,

1 'तत्त्वमसि,' 'अयमात्मा ब्रह्म'

2 'हामुपर्या सृज्या सखाया'

can be limited by *Upadhis*, as Jiva is finite and a fractional part of Brahman. Besides, the *Upadhis* according to the *Maya Badis* being themselves non-existent, circumscription by or reflection on them is wrong on the face of it. And the examples of the sun's reflection in water and of the limitation of the *Akash* by a pot cannot apply, because the sun and the *Akash* possess attributes, and water and pot are real things,—while *Nirvishesha* Brahman is attributeless and the *Upadhis* do not at all exist. In order to express the idea of the greatness of Brahman and the smallness of Jiva by examples, the *Shastras* have in some places used such words as reflection (प्रतिबिम्ब or आभास) and circumscription (परिच्छेद).

The reader may like to hear the other side. So we shall try to put (mostly in the words of Shankar himself) the *Adwaitin's* reply to these objections seriatim as follows,—

Reply to (1), (2), (3) and (4) which may be considered together,—

Brahman's being *Sat-Chit-Ananda* does not lead to the inference of *Shakti* whether separate from Him, or contained by Him or possessed by Him. To say that His *Sat-ness* etc. are His *Shaktis* is simply an assumption un- contemplated by the *Upanishads* which declare Brahman as a homogeneous whole (अखण्डैक रस) and therefore not the container, or possessor of *Sat-ness* etc. He is Himself *Sat-Chit-Ananda Swarup*. To call His *Swarup* as *Shakti* is to say that He is *Shakti*,—in other words, it is only giving Him another name. There is no objection to this, for the difference is only in name. Therefore to attempt to prove Brahman's *Karma*-propensity, either inner or outward, on the assumed ground of His being the possessor

of *Shaktis* is like watering a rootless tree. Besides, the result of admitting *Karma*-propensity in *Suddha Brahman* is to ignore entirely such clear passages in the *Vedas* speaking of Him as "*Nishkriyang Nishkalang Shantang*" (i.e., actionless, partless, quiet) etc. ; and moreover, to set at naught His very eternality (नित्यता), because there is nothing which one can show to be in action and yet not changing its condition. Even the dualist will not admit that his God is subject to changes. Therefore the conception of *Swarup-Shakti*, *Maya-Shakti* etc. in *Nirvishesha Brahman* is groundless. Of course, *Shakti*, *Karma* etc. are quite possible and admissible in *Savishesha Brahman* as in *Jiva*.

Suddha or *Nirvishesha Brahman* has nothing separate from His Existence. Then, what will He know? Knowing connotes the knower, knowledge and the object of knowledge. When there is no object of knowledge where do the knower and his knowledge come in? "Where all becomes *Atman* who will see whom?" (*Isha Upanishad*). It is argued that the very fact that there is nothing but Brahman is His object of knowledge, because there is no other knower. The reply is that there is nothing like *abhaba* (अभाव=nothing or absence of anything) in the all-Brahman state, for there everything merges into *Bhaba* (=an entity), i.e., even what you fancy to be *abhaba* becomes Brahman (प्रपञ्चाभावस्य ब्रह्मरूपत्वात्). Verily, the one and the same thing can not be both the knower and the object of knowledge. Every action involves a doer other than the object of his deed (परस्मद्वेत् क्रियाफल शालोहि कर्त्तृ). In *Suddha Brahman* there is none other than Brahman and therefore no knower-hood (ज्ञातृत्व). It may be asked "how do you then explain the Vedic dictum, viz.—'there can be no effacement of the knowledge of the

knower, because it is indestructible' (*Vrihadaranyaka Upanishad*). The solution is that as Brahman can not be the container or possessor of Jnan for reasons given above, He is absolute Jnan itself which is indestructible ; otherwise He will be self-destructive,—which is an absurdity.

In the example of a magnet and an iron it is wrong to attribute action to the former. Action is in iron due to its proximity to the magnet, which is neither the mover nor the moved. The action of the iron is wrongly attributed to the magnet. Take the example of a man who feels himself pure and happy, while sitting near a Mahatma in blissful *Samadhi*. The Mahatma is not even aware of the presence of the man, far from being a mover in the matter of the latter's change. If matter is vitalized and acts due to its proximity to *Chetana* Brahman, the latter is not the originator, mover or actor (प्रयोजक वा कर्ता) in the affair.

All these objections have been raised from the stand point of an empirical reality. When Shankar speaks of *Karya*, *Karan*, *Shakti*, action etc., it must be clearly understood that he refers to an empirical order of things, and not to that thing which is beyond the shades of time, space, cause or effect. Shankar never denies *Shakti* in the province of cause and effect, and no doubt *Shakti* means action. How can you then think of *Shakti* where there is no action? How can you think of predicates where there is no subject? There can be no knower even of one's own self in the *Nirvishesha* state, because there remains nothing not even one's own Self to be known. That state is pure *Sat-Chit-Ananda*,—a pure homogeneity, a perfect Unity. The fact that it is pure *Sat-Chit-Ananda* certainly means not a meaningless void, but something which is the only Real

thing according to Shankar, for it is Existence itself. There is no action, no creator, no creation, no diversities here. This is one aspect,—the Nirvishesha Brahman aspect. But there is the Savishesha Brahman, the Ishwar aspect, too. Upanishad says,—देवाय ब्रह्मणो रूपे मूर्ते चामूर्ते च स्थितञ्च यत् च सत्त्व्यत् (Vrihadaranyaka).

That is,—“Brahman has two aspects, sensible-insensible, mortal-immortal, static-dynamic, phenomenal-transcendental.” Shankar says—

द्विरूपं हि ब्रह्म अवगम्यते नाम रूप भेदीपाधि विधिष्ट

तद्विपरितञ्च सर्वोपाधि विवर्जितम्

That is,—“Two aspects of Brahman are noticed. One is conditioned, the other is unconditioned.” In the Savishesha state there come the creator, the creation, the diversity. Here you have action or *Lila* in full swing, and the infinite action certainly indicates infinite *Shakti*. Here therefore there is effect and cause, time, space, etc. Of course this is the *Mayic* state, for nothing is stable here. If the creation is false there can be no creator in reality. In fact both are mere appearances due to the working of *Avidya*. A creator is no doubt indicated by the creation, but this is the *Tatasthu Lakshan* (तटस्थ लक्षण) i.e. the accidental, unstable, indirect indicator of Brahman. The real indicator of Brahman is not the creation, not His creatorhood, but His *Swarup Lakshan* (स्वरूप लक्षण) i.e. His own Self,—the Sat-Chit-Ananda. This is admitted by both sides. The perception of diversity is through *Avidya* i.e. ignorance. So long as *Avidya* lasts there is birth and death, again birth and death and so on. That is why the Vedas say,—“From death to death goes he who sees as if (the diversity is not real) there are diverse things in Brahman (मथो सः मृत्युं गच्छति य ईदृशं नानिव पश्यति).” The birth,

death, diversity and all their concomittants—in one word the creation—though false illusion, are as real as anything within *Avidya*, just as the objects of dream consciousness appear to be real in that state (स्रष्टादिवत् च इदं द्रष्टव्यम्). While you are in this state and if you want liberation out of it, you have to realize through prayerful worship, meditation etc. (उपासना) the *Savishesha Brahman* i.e. the Brahman in the great Shakti,—the *Shakti* that really reigns over the creation. For, *Nirvishesha Brahman* (without Shakti in action) is incomprehensible. It is the unconditioned existence where there can be no meditation, meditator or object of meditation either. It is, however, the only existence where you can get your final *Mukti*, for *Muktis* like *Salokya*, *Ishwar-Sayujya* etc., possible within the domain of *Savishesha Brahman*, are not final, though they are progressive (क्रम मुक्ति), being so many steps to final merging in *Nirvishesha Brahman* (परामुक्ति). Even Jay-Vijay, Vishnu's personal attendants, who were enjoying *Salokya* and *Samipya* *Muktis* in *Vaikuntha*, had a fall. Shankar says,—नहि परमात् ब्रह्मणोऽन्यत्र क्वचित् निवृत्ता सम्भवति (Vedanta Sutra Vashya—4-3-9). That is,—“Absolute stability (beyond the possibility of change) is impossible anywhere but in *Para-Brahman* i.e. the *Nirvishesha* Stae.” Shankar here takes his stand on grounds which remain unrefuted.

Reply to (5).—The subject matter of Vedanta is certainly Brahman, but the Vedanta itself proclaims two aspects of Brahman, as already pointed out, vide reply to (1)—(4) above, which partly covers the question raised in (5). So it cannot be contended that passages, such as “not large, not small, not short, not tall” (अयूलम् अनूम् अरूखम् अदीर्घम्), “not visible, not touchable, without beginning,

without colour, without eyes, without ears, without hands, without feet (अदृश्यं सग्राह्यं सगोचं सर्वत्र सचक्षुश्रोत्रं तदपाणि पादम्)'', are for glorification of Savishesha Brahman, as they indicate altogether a different aspect, the Nirvishesha aspect, of Brahman. It is apartant no doubt that Nirvishesha Brahman is indescribable except in a negative way by expressions like "not this, not that (नेति नेति)". But Shankar says this is the only permanent, unchangeable existence which is the real aim of the Vedanta, for it is only here that permanent Mukti is assured and therefore this state has to be attained by a Jiva as his final goal. The descriptions of the Savishesha Brahman are a help to this end. To explain this Shankar mentions, by way of example, the manner of showing a certain faint star (अदृश्यं) in the sky to a new observer, i.e. by first showing the bright stars near about, then the less bright ones closer by, ultimately pointing to the faintest one,—the object of the search.

Vedanta is not for the glorification of Brahman merely for the sake of glorification, nor for any benefit of Brahman, but for the benefit of Jivas in *Avidya*. It is no longer of any use to him who is free from *Avidya*. Says Shankar,—प्रत्यक्षाद्यभावे श्रुतेरपि अभाव प्रसङ्ग इति चेत्, न, इष्टत्वात् अत्र 'पिता अपिता भवति' इत्युपक्रम्य 'वेदाः अवेदाः' इति वचनात् इष्यत एवास्माभिः श्रुतेरपि अभावः प्रवोचे (Vedanta Sutra Vashya—4-1-3) i.e.,—"If you say, when the objective world is gone (on the attainment of *Nirvishesha* state), even the Vedas are gone, then our reply is that at that time even the non-existence of the vedas is desired for. Upanishad itself says—'At that time father becomes no father . . . vedas become no vedas!' On the strength of this proof we

desire, at that time of self-realization, that the Vedas cease to exist."

Reply to (6.)—Shankar says, "The individualized self which fancies it is the doer, the enjoyer or the sufferer (i.e. the *Jivatama*) has no relation to the mental or physical bodies other than its own. The existence of the Jiva is subject to *Upadhis* (i.e. different Upadhis or conditions constitute differences in Jivas). Because the Upadhis (the body, mind etc.) of the Jivas do not get mixed with one another (which is quite evident), therefore the Jivas cannot get intermixed with one another. For this reason there can be no mixing up of one's *Karma* with another's, and the results of one's *Karma* cannot affect another. . . . As the water-sun is the reflection of the real sun, so is a Jiva the reflection of the *Paramatman*. This shows that a Jiva is neither *Paramatman*, nor altogether a separate entity. When one reflection becomes unsteady (through some cause), there is no reason that another will be so (in the absence of that cause). In the same way the results of one's *Karma* cannot affect another. Of course reflection (*आभास*) is only the work of *Avidya*. Therefore it stands to reason that when *Avidya* is removed the reflection is gone and the Jiva becomes one with Brahman."¹

The Upadhis are in fact false, but their perception is not false. The experiences in a dream are false, yet who can deny that they are perceived all the same by the man dreaming, and that he enjoys and suffers in consequence—which is a positive fact. The perception, if strong, lingers for sometime even after he awakes and is not removed until he comes back fully to his waking

¹ Vide Vedanta Sutra Bhashya, 2-3-49.

consciousness. As here, so in all cases of mistaking the real for the false, ignorance plays its part. So long as you labour under ignorance or Avidya, the *Upadhis* are real. The removal of the *Upadhis* means the removal of the *Avidya* and this is Mukti.

Reply to (7).—The totality of Jivas is only the Upadhi of Ishwar and not His swarup. Therefore His God-head cannot be affected by it. That Ishwar is something more than the sum-total of the Jivas will be obvious from the descriptions and definitions of both given before. Shankar's own words quoted later on in this discourse will also prove this beyond the shadow of a doubt. In fact, Ishwar-consciousness, according to him, is far too great to be compared to Jiva-consciousness, individually or collectively, and this has been emphasised by him times without number. Does not the physical body of a human being, though composed of innumerable living cells, far exceed the power and functional properties of the cells individually or collectively? But Ishwar-consciousness goes even further than this. Because it does not connote identity with total Jiva-consciousness,—it does not represent merely the totality of the Jivas. Ishwar is not of the Jivas, but Jivas are of Ishwar,—so says Shankar, just as the froth, foam, surfs and waves of the sea are even in their totality a part of the sea, and therefore do not mean all the sea. Ishwar, being untouched by *Maya* and *Avidya*, though they are in Him, the arguments viz., Ishwar is in bondage etc. are pointless.

Maya in Ishwar has no *Avaran-shakti* (*vide supra*), that is, that power which as if like a pall of darkness covers Jnan. Its *Bikshep-shakti*, that is, that power which creates diversities and therefore is the cause of the creation is also

under His control. Jivas being included in Ishwar, *avidya* is no doubt there. But He is the knower (ज्ञाना) of both Avidya and Maya. The juggler by his conjuring tricks creates many things. But he is not deluded as to their reality, because he knows they are false. Just so Ishwar being the knower of Maya and Avidya can never come under their delusion. He is therefore eternally free.

Reply to (8).—The Buddhist view,¹ is absolute vacuity (शून्यवाद), whereas Shankar's view is that all is Brahman, *Sat-Chit-Ananda*. Shankar's negation of the world, because of its empirical qualities, does not

¹ Earlier Buddhistic literature so far brought to light shows that *Shunyahad*, as understood by dualists and Shankarites alike, has been wrongly attributed to Buddhism. Most probably, in the absence of those works, Shankar was led to take Buddhism, as he did, in the light of latter-day Buddhistic productions prevailing at the time he was advancing the cause of his great reformation to free the country from the abuses of corrupted Buddhism against the tenets of which, like the one under review here, he directed his attack. This is why one will find in his arguments many assumptions and imputations to Buddhism which are not supported by original Buddhist texts. The *Lankavatar Sutra*, a work on estoretic Buddhism, and the valuable Vedantic work, the *Mandukya Karika* by Goudapada (Shankar's Gooroo's Gooroo) bear close resemblance to each other. It will be a revelation to the student of comparative philosophy to find that even the wording and phraseology of both are in many places the same, and that the aim of both, far from being a void or *Shunya*, is Brahman, the Highest Bliss, of the Upanishads. It can be said with certainty that at least the view of Lord Buddha himself is not *shunya* and his *nirvan* is not annihilation. The present writer has clearly shown this elsewhere (vide his Bengali work "Upasika Charita" which is a biography of Madame Blavatsky where the reader will find a brief comparative study of Buddhism and Vedic Hinduism.)

mean emptiness or void, but the filling in of the emptiness by Brahman,—not merely a bare Existence but full *Sat-Chit-Ananda*. The doctrine of *Asat Khyati* of the *Shunya-Badi* Madhyamic Buddhist has been totally rejected by Shankar, because nothing can be an absolute myth while it is perceived. Likewise he has rejected the *Sat-Khyati*, opposite to *Asat*, because when Brahma-vision comes, the existence of the world in any time past, present or future proves in fact to be fictitious. How can you therefore say that it is absolutely existent or absolutely non-existent? Shankar therefore is a believer in what he calls his *Anir-vachaniya Khyati* which simply means that *Avidya* the cause of the creation, is indeterminable, rejecting also the three other Khyatis, viz., *Akhyati* of Sankhya-Yoga-Mimamsaks, *Atma Khyati* of the *Vjnan Badi* Buddhist, and *Anyatha Khyati* of the Naya-Vaisheshic.

If the inference, viz., that *Maya* has no existence is justified by Shankar's description of *Maya*, then the contrary inference too viz., that *Maya* has a real existence is equally justified by the same description because that description cuts both ways. His *Maya* is indeterminable and therefore to define it as *Sat* or *Asat* is founded on a misapprehension of his view. He always repudiates the idea that *Maya* is an absolute myth (like the son of a sterile woman or the horn of a human being), or the reverse of it, i.e. a reality. Says he about *Maya* and *Ishwar*,—“Name and form (i.e. the diversity of which the world consists) evolved out of *Avidya* and which cannot be defined either as real or unreal, either as existent or non-existent—that twofold substance, name-form, is almost of *Ishwar*'s own. That twofold substance, imaginary yet dependent on *Ishwar* for its existence—that indeterminable

thing has been termed in Veda, Gita etc. as *Maya*, *Shakti* or *Prakriti*. Ishwar is separate from that thing, as Veda says,—‘He who is separate from name-form, yet the dispenser of name-form,—He is Brahman.’ (Shankar Vashya 2.1.14). Says he in the same connection about Jiva and Ishwar,—‘Ishwar is thus defined by the twofold condition of name-form. That Ishwar guides according to His Law the Jivas in all their affairs,—Jivas who are of His own but limited by bodies and senses. All these things however,—Ishwar’s controlling power, omniscience, omnipotence, and Jivas’ subordination,—all these are possible within the province of *Avidya*, as their possibility does not stand to reason outside *Avidya*. Vedanta declares,—‘Where one sees nothing, hears nothing, feels nothing,—that is Bhuma, the Great Brahman realization.’ Gita says the same thing,—‘*Prakriti*, and not the Lord, is the cause of action and of the sense of being the actor in every being etc., etc.’ ” (*Ibid.*)

Elsewhere Shankar raises the question in its another aspect thus,—‘If the creation is like the rope appearing as the snake, then does not every thing—the whole objective world—become *Asat*? No. We say that the *Sat*, the Ever Existent, the Brahman, is being perceived as diversified objects different from Him. Therefore not in any time is anything *Asat*. Unlike the philosophers of the Nyaya School, we do not believe in the existence of anything independent of the *Sat*. (This is quite different from saying that every thing is *Asat*). We say that the *Sat* is really appearing as so many objects of the senses in a wrong way, just as a rope appears as a snake, or a clod of earth or a pot appears as a separate existence indepen-

dent of earth etc., etc.” (vide commentary on Chhandogya Upanishad 6-2-3).

Reply to (9).—Brahman is never deluded by *Maya* anymore than a crystal becomes red by the reflection of a red flower. The Jiva is deluded. But the Jiva and Brahman are not exactly the same thing so long the former is under *Avidya*. As regards notion (संस्कार), it is possible even of a thing which does not exist and have never existed, i.e., a complete illusion, as the seemingly concave surface of the sky, while in reality there is nothing like a curvature there. Then again, as the creation, or for that reason, ignorance has no beginning (which is admitted by both sides), the question as to how the notion of this or that thing is possible does not arise.

In this connection it is also argued that the mistake of super-imposition is not possible between two dissimilar things. In other words *adhithan* (basis) and *adhyasta* (the thing superimposed) must bear some similarity to each other as in the case of rope-snake. But there is no similarity between *Jnan* and matter, i.e., between Brahman & *Jagat* (the material world). How can therefore the latter be superimposed on the former? On the other hand if similarity is indispensable, *shakti* at least to some extent, has to be admitted. There is no doubt some force in this argument. But as a matter of fact the rule of illusion is not absolute in all instances of illusion (अन). For instance, there is no similarity between redness and crystal, yet due to reflection the crystal is mistaken for a red thing by an ignorant man. Again, to the jaundiced eye even the white snow will appear yellow. Again, in dim light pure water in a white silver tray appears bluish. There is no similarity between the *adhithan* and the *adhyasta* in

these cases. Therefore there need be no similarity between Brahman and the Jagat for the illusion of superimposition to take place. The illusion is simply due to *Avidya*, i.e., ignorance.

Reply to (10.)—According to Shankar the 'Part' theory is absurd, as already shown. No stretch of imagination can justify parts of an admittedly partless thing. If Jivas are parts of Brahman, then Brahman like Jivas becomes so many and of so many varieties. There can be no 'part' of 'His (Brahman's) own Self', for otherwise an unlimited, indivisible thing becomes limited and divided. To predicate limitation and divisibility of Brahman is absurd and against Vedic truth. If 'Shakti and the possessor of Shakti' are not only not separate but one, then Jiva or Brahman are one. But if the Vaishnaba's qualifying theory that the possessor is only the holder of Shaktis (is it like a glass containing water?) is true, then he kills his 'part' theory by his own weapon. The Gaudiya Vishnab wants to meet these objections by his doctrine of *Vedaved* which is again said to be *achintya* or unthinkable. But this is in a way veering round to Shankar's view. When the adjective *achintya* is applied to *veda-aveda*, it practically amounts to Shankar's *anirvachaniya*! What is the difference between 'unthinkable' and 'undeterminable'? Shankar accepts supposed or assumed (कल्पित) *veda* and real *aveda*. If the other side accepts *veda* as assumed there is no difference between the two schools. Then again, if *ved* and *aved* are both real, how can you call them *achintya* or *anirvachaniya* at the same time? If both are *anirvachaniya* the result is the *shunyabad* (the doctrine of nothingness or void) of the Budhists. The Vaishnab theorist will

thus for fear of the scorpion run into the mouth of the cobra !

Further, refusal to accept the Vedic truth that 'Brahman is all' would falsify the Vedic dictum, viz., 'the knowledge of the One is knowledge of all.' "Therefore", says Shankar, "as the pot-limited *Akash* (घटाकाश) is not separate from the universal *Akash* (महाकाश), as the mirage is not separate from the bare desert land, so are the subjective and the objective worlds (भोक्तृ भोग्य प्रपञ्च) not separate from Brahman (i.e. one Brahman exists)."¹ He proceeds,—“You may say Brahman is divided into many parts ; that is, like a tree divided into many branches. He has many *shaktis* as so many parts and therefore He is simultaneously one and many,—just as the tree is one as a whole and many in parts. Our reply is that this is not correct. . . . Unity of Brahman is real, diversity is false. If both were true why should Veda condemn the diversity theory as false? Veda says,—‘He who sees diversity in Atman goes to death’, which proves the truth of Oneness. This being so, the exponent of *ved-avedh* (i.e. simultaneous unity-diversity) theory has (against the Vedic teachings) to deny the power of *Jnan* to destroy ignorance,—in other words, he cannot say that the perception of unity can end the perception of diversity, because in his view diversity is as true as unity (that is, he has to deny the Vedic truth that perception of diversity is the cause of bondage. Therefore *Mukti* which is only attainable through the perception of unity becomes an impossibility under the *Ved-Aved* theory, because his sensation of diversity will persist for ever, diversity being

¹ Commentary on 2-1-14 Vedanta Sutra.

as true as unity). Another reason is that the great text, 'Thou art That,' proves the final goal i.e. Oneness with Brahman. Because, this leaves nothing to be desired for and therefore nothing to be afraid of How are all desires ended here? Because here there is All-Selfness (सर्वात्मभाव). While there is anything beyond one's own self, there may be a desire for that thing (if Brahman be of many parts and Jiva one of them, there will be no end of even the very desire for reaching or being one with him, because Brahman will remain ever too many for realization as a whole). The knowledge that 'all is Self' is therefore independent, self-fulfilled and one without a second. You cannot say that this knowledge is useless and mistaken. Because, the direct result of it is the immediate destruction of ignorance i.e. *Avidya*, and there is no second perception which can destroy this knowledge."¹

Like the 'Part' theory the 'Change' theory, i.e., the doctrine of mutability (परिणामवाद) too has no legs to stand upon. According to the latter Brahman is changed into *Jagat* as a lump of clay is changed into a pot. Shankar says—"We say this is not tenable. Because Veda declares, —'This *Atman* is great, birthless, ageless, deathless, free, fearless and Brahman'. 'He is not this, He is not that,—that is this *Atman*, neither large nor small,' etc., which means that Brahman is the ultimate end of all negation. All this proves that Brahman is *Kutastha-Nitya* i.e. eternally changeless. That Brahman is *simultaneously* changeless and changeful is self-contradictory. You cannot also say that He is *sometimes* changeless and *sometimes* changeful like a man who sometimes walks and some-

¹ Commentary on 2-1-14 Vedānta Sūtra.

times stands still. Because, He is *Kutastha*, absolutely changeless and not therefore susceptible of any modification at all. The knowledge of *Kutastha-All-Selfness* alone can give Mukti. The 'Change' theory can never give Mukti (because herein Brahman is ever in a changing condition which is opposed to stable Mukti). Therefore it is fruitless. The casual mention of Brahman being changed into Jagat or Jiva in a discourse otherwise on Nirvisheshā Brahman (in the Upanishads) is not independently productive of any good, but is intended only as an aid to the understanding of the Real Brahman. The *Parinama Bad* has, however, its utility in explaining the great scheme of the creation (as the diverse modifications of *Maya* or *Prakriti*), though it is false ; and also it is helpful in the field of *Saguna Upasana*. This is Vyasa's (the author of *Vedānta Darśhana*) intention too, not that *Parinama Bad* can by itself give ultimate Mukti." (Vide Shankar's commentary on 2. 1-14—*Brahma Sutra*).

It is argued that Brahman without changing his *swarup* causes the creation to appear. If so, it is practically an admission of *Vivarta*. The example of a particular jewel producing other jewels without changing itself does not hold good, because it is not supported by the definition (already given) of *Parinam* (परिणाम) or *vikar* (विकार) according to which *Parinam* means 'changing' (as of milk into curd etc.) and not producing without changing. Besides, within human experience there is nothing which does not undergo changes and yet produces other things out of it. Therefore saying that Brahman becomes the creation without Himself undergoing any change is little short of admitting Shankar's *vivarta* only under which this is possible.

In this connection another question has been raised in the Vedanta philosophy. It is this that if Brahman is changed into *Jagat*, the whole of Him should be so changed, because He is not a component thing made up of parts (निरवयव). Partial change is possible of a composite material thing, but is not possible of a partless thing. If then Brahman is changed in whole into *Jagat*, He is lost and His Upasana becomes non-sense, because who cares to worship the material world and with what hope of good? If to avoid this difficulty you say, as some say, that Brahman has a form and parts, then it goes direct against the Vedic teaching which says 'He is formless, actionless, calm, without blame, without attachment etc., etc.' Yet again, the Veda says that 'Brahman is *Jagat* and also beyond it'. What is the solution? Shankar says,— "There is no difficulty on our side. Because we only admit imaginary diversity (कल्पित भेद). We do not admit real diversity. There are men who, due to defective eyesight, see two or three moons in the sky. Is that a proof that there is a second or a third moon? It is true that due to unreal, indeterminable and therefore only assumptive diversity (of the creation), Brahman appears to be subject to changes which serve purposes of the phenomenal world, but really (परमाद्यत) He is changeless and beyond the range of material activities. Then how can His unchangeable, formless homogeneity be affected by a false 'change' theory, which by itself is quite fruitless. The hypothetical *Parinam Bad* is not an end in itself and is only an aid (as a supposed explanation of the supposed process of creation) to the attainment of Real *All-Brahman-Jnan* (सर्ववैभवात्मज्ञान)." (Vide Commentary on 2. 1. 26/27 Sutras).

Reply to (11).—Examples so far as they go are only a help to the better understanding of matters they seek to illustrate. This is admitted. Therefore it cannot be expected that an example and the thing exemplified should be on all fours. If both were identical in every respect, then there will be practically no difference between the two, and the necessity for citing the example would be nil. It is quite true that an attributeless thing cannot be touched by the attributes of any other thing. So really there is no circumscription or reflection. Yet, during *Avidya* there is form, colour, limitation, everything. So Jivas, while they are Jivas, are the reflections of Brahman "like the many reflections of the one and the same moon in many water vessels (एकधा बहुधा चैव दृश्यते जल चन्द्र वत्)". What appears to be so is due to *Avidya*, and *Upadhis* are not non-existent so long as *Avidya* lasts. It is no argument to say that, because instances of certain material things—such as water or mirror—have been cited to illustrate mistaken circumscription or reflection, attributeless Brahman must be material, finite or qualified. Says Vishnu Bhagabat (Sri Krishna teaching Uddhaba),—

"As the one sun by its reflection in many water vessels, its *Upadhis*, appears to be many, just so is the *Atman*, though in its own self it is indivisible, observed like so many separate things by the dull-headed." (Canto XI, Chap. 7).

There is no ambiguity about it in the above passage taken from the Vaishnabas' highest authority. There is no question of Jiva's 'smallness' or Brahman's 'greatness' here. It shows the absolute non-duality of Jiva and

Brahman. The non-dualistic school has four theories to explain the absolute unity of Jiva and Brahman. The above is one of them and is just the same as '*Avasa Bad* (आभास वाद Reflection, or better, Simulacrum theory)' which says that the reflection, i.e. the Jiva, is a mere semblance, a shadowy nothing, the original i.e. the Brahman being real. The other three are, (1) the *Pratibimba Bad* (प्रतिबिम्ब वाद Image theory) which says that the *Bimba*, the original i.e., Brahman and the *Pratibimba* the image (as in a mirror), i.e., the Jiva, are one,—the two-ness is an optical illusion; (2) *Parikheda Bad* (परिच्छेद वाद, Circum-scription theory) which says that the limited *Akash* (Jiva) as in a pot (*Budhi*) is really the universal *Akash* (Brahman); and (3) the *Anirvachniya Bad* (अनिर्वाचनीय वाद Indeterminableness theory) which says that ignorance, *Ajnan*, whose root cannot be determined, is itself the root of false diversities, there being no other thing but Brahman, the secondless One. The last-named theory is the one generally accepted by Adwaitins as comprehensive, the others, though one-sided, being also allowed their proper places in the system. *Anirvachniya Bad* refutes *Pratibimba Bad* and *Parikheda Bad* on the very grounds of the objection raised in the item under reply. It will be at once seen that all these *Badas* are theories in name, but are really so many figurative illustrations to demonstrate the one central truth which is the common aim of all, i.e., the unity of Jiva-Brahman. Even if they are defective illustrations—no material thing can fully illustrate the spiritual—why, even if they are false, there utility is still there. The Vedantist says,—उपायाः सर्वे एवेते बालानां उपलब्धनाः, असत्ये बलानि स्थिता ततः सत्यं समीहते. That is,—“All Shastras are like children's play things. Yet they serve as means to an

end, and though unreal, can lead to the Real." The great Vrittikar says,—यया यया भवेत् पुंसो व्युत्पत्तिः प्रत्यगात्मनि, सादेव प्रक्रियेह स्यात् साध्वी सा च व्यवस्थितिः। That is,—“By whatever (process of reasoning) the seeker can realize his self, that is good for him and is to be followed by him.” The above *Badas* all seek the removal (अपवाद) of the false superimposition of duality on Brahman (अध्यारोप). And as a means the student is allowed perfect freedom of choice to adopt any one of them according to his disposition.

The controversy can be carried on to the end of time. Yet the problem will perhaps remain where it is. It can not be solved by mere arguments. In a controversy regarding speculative philosophy of this nature, the votary of any sect has room enough to overstate his case,—as has sometimes actually happened—, and this inevitably creates intellectual confusion. So we desist from continuing it further. Otherwise, the reader is likely to get into inextricable meshes of theories which by themselves are of little practical use for the purpose of the present treatise. It is enough if the reader has got some idea of the two schools of thought and the points from which Gouranga directed his attack on Shankar's *Maya Bad* and *Adwaita Bad*. As a believer in synthesis, I now take up the more congenial task of finding harmony in place of discord, if possible.

The outstanding truths that ought to come to the notice of a careful student of both the systems are,—

(1) Both Shankar and Gouranga accept *Savishesha* Brahman or Ishwar as the Creator, Preserver, Destroyer of the world, and distinguish Ishwar from *Nirvishesha* Brahman, the passive principle.

(2) Shankar recognizes *Nirvishesha* Brahman, the

formless *Sachchidananda*, as the highest principle and Ishwar as the second principle whose existence, depending on *upadhis* or conditions, is of limited duration. Gouranga recognizes 'Bhagaban Krishna' (who is not exactly what is understood by the term Ishwar) as the highest principle and ever-existent, and *Nirvishesha* Brahman as a second principle and a part of the former. So viewing from Shankar's standpoint which does not admit any Bhagaban or Krishna other than the Ishwar, i.e., the Savishesh Brahman, Gouranga entirely reverses the position of Shankar's conception of the highest Brahman. He says Krishna the highest has a body, a permanent body, which is not of material *Upadhis* but of non-material *Shuddha-Satwa* or *Sat-Chit-Ananda*. His body, His abode, His companions are all non-material, *Chinmoy*. *Nirvishesha* formless Brahman is the radiance of Krishna's body like the light of the sun which has a body or form, though the light has none.

(3) Shankar says that anything which has a body must be limited, and it being a composition is subject to destruction (संयोगाच्च विद्योगान्ताः). He does not recognize the kind of *Suddha Satwa*, as described by Gouranga, which is *Chinmoy* and still can go to make up a body of the Supreme Brahman. Compare Shankar's view with what Vishnu Bhagabat says,—

Brahma's hymn to Sri Krishna,—"This (the Sri Krishna form), though manifested in order to be of easy access, is made of pure *Satwa Guna*, not of gross matter. Therefore its greatness can not be gauged even with the help of a controlled mind. O Lord, if the glory of this *Guna*-made form cannot be known, who can then know

the glory of your own Real Self which is Bliss itself (which transcends all Gunas)".—Canto X, Chap. 14.

What is this 'Real Self' which is above even Sri Krishna? Shankar can well say here that this is the Nirvishesha aspect or Para Brahman, and that he is quite prepared to accept the 'pure Satwa Guna', referred to here, as the purest Maya which makes the Nirvishesha appears as Sabishesha and can give the latter any kind of body required.

Gouranga says Krishna even in his body is not limited. And if it appears as unreasonable, his reply is that every thing is possible in Krishna and that reconciliation of contrarities is possible in God, nay it is a sign of Godhood. The examples given are those of Jashoda seeing the universe in the mouth of, and Arjuna in the body of Sri Krishna. To this Shankar will say that *Maya* can make even the impossible possible (अघटन घटन पटौयसौ). If the universe itself is the work of *Maya*, where is the difficulty for Sri Krishna with *Maya* under His control to make the universe appear in His body, which is itself *Maya-Sharira*? This does not prove that a body is not a limited thing. This is not to say, however, that according to Shankar, realization of the Infinity is impossible in any of the Brahman's manifestations, just as realization of the Infinite Space is not impossible even by looking at a portion of the sky ; because, where there is true realization, there must be Sat-Chit-Ananda and Infinity too. (See Introduction I).

(4) Shankar recognizes no *Upadhi* or *Guna* (even *Suddha Satwa*) or *Shakti* which is not material, and therefore says that a non-material thing must have none of those appendages. *Nirvishesha* Brahman has nothing of these things, but *Savishesha* Brahman or Ishwar has, and

creates, preserves and destroys through *Maya Shakti* which is pure Satwa (विद्युद् सत्त्व). Sri Gouranga says his Krishna has no material *Upadhis* and is beyond Maya, and therefore does not create etc. The creation etc. are done by Vishnu or Brahmâ-Vishnu-Shiva with the help of *Maya*.

(5) Shankar's *Nirvishesha Brahman* is Sat-Chit-Ananda and is also *Rasa Swarupa* (रस स्वरूप), but He is not an active principle. No doubt according to Shankar Jiva exists because He is Sat, Jiva knows because He is Chit, Jiva feels happy because He is Ananda. But a Jiva does all these things in the same way as iron pieces move when near a magnet. Brahman is not the dispenser of these things, but his immanence causes these things automatically. But there is a controller or regulator of all these happenings and He is Shankar's *Savishesha Brahman* or Ishwar. Sri Gouranga's Sri Krishna is not only Sat-Chit-Ananda or *Rasa-Swarup*, but is also the Conscious and Willing Relisher of *Rasa*. He is not only sweetness itself but relishes sweetness. Whose sweetness? Gouranga says Krishna relishes His own sweetness and to make this possible His *Shakti*, Radha, though inseparable from Him, becomes separate, the result being *Lilas* etc.

(6) Shankar says that the highest liberation (*Mukti*) is becoming one with the Highest Principle, the *Nirvishesha Brahman* which is the result of Self-realization i.e., the direct knowledge that self is Brahman. Sri Gouranga says it is possible for a *Jiva* to be merged in either *Nirvishesha* or *Savishesha Brahman*, but this is not the highest consummation. One in the former state of *Mukti* is not admitted to *Vaikuntha* and has to remain outside of it. And to be merged in the body of Sri Krishna the Supreme, is all the more reprehensible. Liberation for the

sake of liberation is condemnable. *Prema* is the highest thing desirable and in the course of attainment of *Prema*, liberation from *Upadhis* comes of itself.

(7) Shankar says that without *Jnan* the highest liberation is impossible (चतुर्ते ज्ञानात् न मुक्तिः), neither *Karma* nor *Bhakti* nor *Yoga* being the direct cause of *Mukti*. He says that all the other kinds of *Mukti*, even the merging of one's self in the body of Bhagaban, as understood by those who believe in a permanent body of God, is but progressive *Mukti* (क्रम मुक्ति) and not final. Sri Gouranga admits that *Jnan* can secure *Mukti* in the form of union with *Nirvishesha Brahman*, but it is only *Bhakti*,—and not *Karma*, *Jnan* or *Yoga*,—which can secure *Prema*, the highest objective. By *Jnan*, however, he means here that *Jnan* which aims at and works for union with Brahman. (अभेदात्मक ज्ञान) But as he too recognizes *Bhakti* as a form of *Jnan* or mental action (for example स्मरण i.e., remembering, or meditating upon God and His Lilas), he accepts that *Jnan* which admits of *Jiva* and *Ishwar* being separate entities.

It will be noticed that neither Shankar's Brahman nor Gouranga's Krishna is the Creator, Preserver, Destroyer of the universe. It is the second principal i.e. *Ishwar* or *Vishnu*, according to both, who is really the creator. There is of course good reason why Shankar's *Nirvishesha* attributeless Brahman cannot be the creator. But why not Sri Gouranga's Sri Krishna with all his attributes? Because He is essentially above and unconcerned with *Mayic* functions of creation etc. It is evident therefore that so far as the functions of creation etc. go, there is little difference between one's Brahman and the other's Krishna. Krishna is unattached to *Maya*, yet *Maya* cannot exist without Him. Well, the same is spoken of

Shankar's Brahman too. *Maya* according to Shankar is not in Brahman nor essentially of Brahman, yet *Maya* cannot exist without Brahman, just as in the rope-snake example the false snake-illusion cannot be without the real rope. Gouranga's *Maya* however, not only cannot exist without Krishna, but is His physical or outward (बहिरङ्गा) *Shakti* and He causes it to be emanated from Him to serve the purpose of creation.

If *Maya* being His *Shakti* is understood to be a part of His, Shankar will ask here,—‘Is the part inseparable, or separable ; or sometimes separable, sometimes inseparable from Krishna? He will then argue in this way,—‘*Maya* is a material thing, otherwise it cannot produce the material world. A material thing cannot be an inseparable part of Krishna who is *Chin Moy*, a non-material entity ; otherwise, Krishna becomes in part material. On the other hand, being his *Shakti*, *Maya* cannot be separate from Him. Neither can *Maya* be sometimes separate and sometimes inseparable, nor can it be separate and inseparable at the same time ; for, one cannot be supposed to be running and standing at the same time. What then is *Maya*? It is simply an *indeterminable* ignorance and its work the creation is a simulacrum, a super-imposition on Brahman, a mere *Vivarta* perception. *Vivarta* theory alone can thus solve the difficulties pointed out.’

Sri Gouranga, on the other hand, insists that though *Maya* is Krishna's *Shakti*, neither He nor His all-pervasiveness is in the least affected by it. To the question how it is possible, he replies,—“This is His indescribable glory. It is His very Godhood that contrary things harmoniously meet in Him and in Him alone. In other words, this is beyond human knowledge.

It is thus seen that both ways a point is reached beyond which the reason does not go and this must be so, as human knowledge at its utmost is but limited. That reasoning in such matters does not avail is freely admitted by Shankar himself,—the foremost dialectician,—vide his interesting commentary on the Vedanta Sutra on the point.¹ His advice is to rely on the teachings of the Upanishads, i.e., the Vedas. But Vedas are capable of different interpretations! Many people will therefore seek ready consolation in 'God's Glory' theory, though to many again, such as the rationalists, it may be an untenable theory.

Some points of contact between Shankar's Brahman and Gouranga's Krishna have been shown above. To resume the thread of our thoughts on the same point. Gouranga's Krishna does nothing of the creation, yet he does every thing. Shankar's Brahman does nothing of the creation, yet by a somewhat different method He does every thing, because it is His existence alone which is at the root of the subjective and objective worlds. What does Krishna really do? He only plays with His Bhaktas, His cowherd companions, His Gopis, His Radha. He plays on His flute and plays with His own. In other words, He is Ananda or Bliss personified, and is every moment relishing *Ananda* through His own loving and beloved ones. Shankar's Brahman is also nothing but Sat-Chit-Ananda itself, no extraneous matter whatever having any place in it. Gouranga's Krishna performs His eternal *Lila* in His eternal abode, called *Goloka*, which is beyond the mundane creation and therefore not subject to changes. Shankar's

¹ Vedanta Sutra, 2-1-11.

Brahman also is entirely beyond the touch of *Maya*, even though He is every where (including Goloka), is Ananda itself and is the cause of the Ananda which is perceived by all (vide his commentary on *Sutras* 1-1-13/14 on the authority of the Upanishad,—एतसीवानन्दस्यान्यानिभूतानि मावाप्तुपजीवन्ति)

As regards the creator i.e., Gouranga's Vishnu and Shankar's *Savishesha* Brahman or Ishwar—it must be remembered that *Savishesha* Brahman, Ishwar, Vishnu of the Vaishnavas, Shiva of the Shaivas and so on are interchangeable terms (vide Introduction I)—the points of difference between the two almost vanish from a practical point of view. Vishnu derives His existence from Krishna, and *Savishesha* Brahman from the Absolute Brahman. Gouranga's Vishnu and Shankar's *Savishesha* Brahman both work out the creation etc. with the help of *Maya*, and both are controllers of *Maya* being unaffected by it. And herein lies the difference between the *Maya*-free Ishwar and *Maya*-ridden Jiva according to both the teachers. The difference is between Gouranga's conception of a permanent (नित्य) Ishwar and Shankar's conception of an impermanent Ishwar. But a little scrutiny will show that the difference is only in theory. It is no doubt true that Shankar altogether repudiates the doctrine of an Ishwar or a Jiva as separate entities from Brahman. Brahman in *Maya* is Ishwar, and Brahman in *Avidya* is Jiva. Minus *Maya* and *Avidya*, there is no Ishwar or Jiva—all is Brahman. But does Shankar, for this reason, repudiate Ishwar the creator so long as the creation lasts? No. Although he says that the creation is a myth, yet he freely admits that it is there before us through our ignorance. He has never and nowhere attempted to

ignore the creation, as it is a fact so long as our ignorance is a fact. And therefore so long the creation lasts, he does not repudiate a creator.

Now, it is a well known principle of the Shastras, admitted both by Shankar and Gouranga, that the creation has no beginning and no end. The Gouranga-Vaishnabas say that in the beginning Krishna and Radha were one and the same—an undivided whole.¹ Then, for the sake of *Lila*, His *Hladini Shakti* takes the form of Radha and becomes separate from Him. Thus the *Lila* with all its implications, in the manifest creation, begins. This is only postulating an imaginary beginning. If the *Lila* is *Nitya*, that is permanent, there can be no beginning. And therefore, whether eternally in extra-mundane *Goloka*, or successibly in one or another of the objective worlds, the time *when* Radha got separate from Krishna, that is when the *Lila* in the manifest creation began, is simply unknown. Creation is beginningless and endless. It only appears and disappears (आविर्भाव तिरोभाव) successibly, and the continuity of the successive processes has been unbroken from a beginningless past and will remain unbroken for ever. If this is an admitted fact, the world whether it exists through ignorance or otherwise is permanent, though no doubt it is impermanent compared to the ever unchangeable Reality, the Brahman or Krishna. That is to say, only in the processes of its successive appearances and disappearances (प्रवाहरूपे) the creation is permanent (नित्य). If the creation is ever-lasting in this sense, the

¹ राधाकृष्णप्रणयविकृति ह्लादिनी शक्तिरन्ना-
 देहात्मना वपिभुवि पुरा देहमेदं गतौ तौ ।—Swarup Goswami
 (Sri Gouranga's personal follower).

Creator must be everlasting too. Shankar fully recognizes this and is behind none, not even the staunchest Bhakta, in attributing infinite powers and glories to Ishwar. Shankar's Ishwar, just as Gouranga's, creates, preserves, destroys, incarnates, does *Lila*, supports *Sadhus*, punishes wrong-doers, dispenses justice according to merits, is ever merciful to His creatures, ever loving to His Bhaktas, the source of all beauty, power and sweetness. Any body who runs may read this in His writings and in his numberless hymns addressed to Shiva, Vishnu, Debi and other forms of the Supreme Being. He emphasizes no less strongly than Gouranga does on the necessity of Ishwar *Upasana*, i.e., prayerful worship, and the cultivation of *Bhakti* in all its nine forms as the surest means for one to reach the goal. Indeed, on closer examination it will be seen that Shankar's *Nirvishesha* Brahman being the one undivided Consciousness and therefore being the only conscious element—the Sat-Chit-Ananda—in Ishwar, is the Ishwar Himself only with the most transparent veil of Maya on. Shankar says,—

परब्रह्म सामीप्यात् अपरस्य ब्रह्मण स्तस्मिन्नपि ब्रह्म शब्द प्रयोगो न विरुध्यते परमेव हि ब्रह्म कश्चित् कैश्चित् विकार धर्मेर्भेदोभयत्वादिभिः उपासनाय अपरमिति स्थिति (Vedanta Sutra, 4-3-9.)

That is,—“Because Ishwar is so immediately near the Supreme Brahman, therefore He can be styled as Brahman. It is the Supreme Brahman (and none else) who, on occasions by virtue of connection with the purest *Upadhi*, becomes the object of worship,—this is the decision of the Vedanta.”

एनमात्मानं निरस्तसमस्तप्रपञ्चं च व्यक्तं संराधनं काले पश्यन्ति योगिनः । संराधनेन सक्तिं ध्यानं प्रणिधानावि अनुष्ठानम् । (Ibid., 3. 2-24).

That is,—“It is this *Atman* who is beyond all diversities and unmanifested,—even this *Atman* comes within the sight of the *Yogis* during their worship. Worship means the practices which consist in *Bhakti*, meditation, fixing God in mind, recitation of His names etc.”

स च भगवान् ज्ञान-शक्ति-बल-वीर्यैतेजोभिः सदा सम्यग् द्विगुणात्मिकां वैश्ववीं
स्वां मायां प्रकृतिं वशीकृत्य अजीव्ययो भूतानामीश्वरो नित्यं यद्वा मुक्तं स्वभावोऽपि
सन् स्वमायया देहवानिव जात इव लोकांनुग्रहं कुर्वन् लक्ष्यते प्रयोजनाभावेऽपि
भूतानुजिघृक्षया । (Gita Vashya, 8. 6.)

That is,—“Bhagaban (Ishwar) is ever full of knowledge, power, will, prowess, radiance. He is birthless, indestructible, Lord of all beings ; He is, because of his nature, eternal, ever pure, ever free—even being such, Bhagaban through His own *Maya* appears as born and embodied. Why? Not for His own need because he has none, but for the good of His creatures.”

Uncompromising critics, whether dualists or non-dualists, may think as they like or may choose to remain unconvinced, but it is clear from the above passages that Shankar makes little distinction between Ishwar and Brahman, i.e., between *Sagun* and *Nirgun*. Even at the risk of displeasing such critics the fact must be pointed out, as Shankar clearly puts it, that his Ishwar is the same as Brahman with the purest *Satwik Maya* at His command. This is corroborated again by the following passages from his “*Probodh Sudhakar*” where he harmonizes these two aspects thus,—

श्रुतिभिर्नैवापुराणैः सगुण गुणातीतयो वैक्यम् ।
यत्प्रोक्तं गूढतया तदहं वच्चेतिविशदर्थम् ॥

“I will clearly explain the secret of the unity of *Sagun*

and *Nirgun* which the Vedas and the Puranas speak of but in a guarded way."

भूतेष्वन्तर्यामो ज्ञानमयः सच्चिदानन्दः ।

प्रकृतेः परः परात्मा यदुक्त्वतिलकः स एवायम् ॥

"He who is the controller of all beings, *Jnan* itself, *Sat-Chit-Ananda*, beyond *Prakriti*—He is Sri Krishna."

ननु सगुणो दृश्य तनुस्तथैकदेशाधिवासश्च ।

स कथं भवेत् परात्मा प्राकृतवत् राग रोष युतः ॥

"This Krishna is *Sagun*, has a visible body, limited by space and like common people, has love and hatred." (How then can he be *Nirgun*?)

इतरे दृश्य पदार्था लक्ष्यन्तेऽनेन चक्षुषा सर्व्वे ।

भगवाननया दृष्टा न लक्ष्यते ज्ञानदृक्गम्यः ॥

(Regarding the above question it should be considered that) "the material eyes can see only the physical things, but cannot see Bhagaban. To see Him requires *Jnan-vision*."

यदि विश्वरूप दर्शनं समये पार्थाय दत्तवान् भगवान् ।

दिव्यं चक्षुस्तस्मात् अदृश्यता युज्यते नृशरी ॥

"Bhagaban gave divine vision to Arjuna for seeing His Universal form (विश्व रूप). From this the invisibility of Hari even in man-form is quite evident."

साक्षात् यथैक देशे वर्तुलमुपलभ्यते रवेर्विस्त्रम् ।

विश्वं प्रकाशयति तत् सर्व्वैः सर्व्वत्र दृश्यते युगपत् ॥

यद्यपि साकारोऽयं तथैकदेशी विभाति यदुनाथः ।

सर्व्वगतः सर्व्वात्मा तथाप्ययं सच्चिदानन्दः ॥

"The sun, round like a ball, appears confined to one corner of the space but it illuminates the whole world and is visible by all in all places simultaneously. Just so is Sri Krishna, even though clothed in a form and appearing

confined to one place, is all pervasive, the *atman* of all and is *sat-chit-ananda*."

Shankar then illustrates this by various examples, such as Krishna's *Ras-play* (रासलीला) simultaneously with all *Gopis*, etc., etc.

Shankar's differentiations between Ishwar and Jiva, for the reasons already shown, is also unmistakable. Ishwar is of unlimited power and knowledge. Not so is Jiva. Shankar says,—

यत सर्वज्ञं सर्वशक्तिं ब्रह्मनित्यं शुद्धं बुद्धं मुक्तं स्वभावं शरीरं वत् अधिकं अन्यत् तत्
अव्ययं जगतः सद्गुरुः। (Vedanta Sutra Vashya) i.e.,—"The One who is all-knowing, all-powerful, ever-existent, ever conscious, free, greater than Jivas, indestructible,—that One we call the Creator."

Let alone the common Jiva, even the *Mukta* i.e. one who has become free from the binding chain of births and deaths and has got one of those kinds of liberation obtainable by Ishwar-worship (सगुण ब्रह्मोपासना) i.e. *Salokya*, *Sarupya*, etc., cannot attain the unlimited power and knowledge of Ishwar. Shankar in the following lines refutes the view of those who takes the Vedic dictum "आप्नोति स्वराज्यम्" (meaning "the *Mukta* attains *Swaraj* or full independence") to mean that *Mukta* becomes Ishwar himself,—

"The independence, power etc. of the *Mukta* is at the disposal of Ishwar who is in the Sun. *Mukta* reaches that Ishwar, but does not attain all His powers, because He is the Lord of all minds, and ever-existent (existing even before the *Muktas*).” (Vide commentary on 4. 4. 18 Sutra).

What are the powers of the Mukta as distinct from those of Ishwar? Says Shankar,—

“The *Mukta* gets all powers (the eight kinds of powers and the like described in *Yoga Shashtra*), excepting those involved in world’s creation, preservation etc. The powers of creation etc. lie exceptionally in the ever existing Ishwar. What are the reasons for saying so? Because, the Vedas declare only Ishwar to be the creator ; and Ishwar means the One who is existing through all times. The *Mukta*’s powers are derived from the worship of and knowledge of Ishwar ; therefore, those powers are restricted. Further, those powers being of later origin could not bring forth the creation which bespeaks an eternal Creator.”

Shankar’s theory that the creation with the Jiva and the Ishwar is non-existent, in other words, his *Maya Bad*, need not therefore unnecessarily frighten any body as being all-destructive (सर्वनाश्री). Especially, those who admit perceptive (अनुभववाक्य) *Maya Bad*—and perhaps all Vaishnabas admit it—need not be frightened at the thought or at the prospect of the world vanishing altogether out of sight and out of mind. They say that when the mind is absorbed in Krishna, the internal and the external organs cannot sense anything but Krishna. Does Shankar say anything more than that? He says that *only* when the Brahman-vision is fully developed, the world vanishes ; or, as *Panchadashi* says, “though *Jiva* and *Jagat* appear as they are even to the *Jnani* (in his physical consciousness, not in *Samadhi* or *Bedeha Mukti* when not only his former errors of sense, but even the appearances are no more) a sense of the absolute falsity of the appearances is a constant factor of his perception (न प्रतीतेर्त्ययोर्बाधः किन्तु मिथ्यात्व

निश्चयः).” Darkness can only be dispelled by light. Ignorance can only be removed by knowledge. The snake-illusion can go only on the knowledge that it is a rope. Till that consumption comes, the world, though it may not really exist, still *is* and *will* be. What then does Shankar’s Maya Bad matter to an unregenerate (अनधिकारी) one who is not either a fully developed *Bhakta* or a fully developed *Jnani*? And what does the existence of the world matter to a fully developed *Bhakta* or *Jnani*? A hundred Shankars cannot undo the world in the eye of a non-*Bhakta* or a non-*Jnani*, or even of a *Bhakta* or a *Jnani* with undeveloped God-vision. Nor can a hundred Gourangas prove the material existence of the world to a *Bhakta* absorbed in Krishna, or a *Jnani* absorbed in Brahman. To the former it is—याहाँ याहाँ नेच याय ताहाँ कण सूरै i.e. whatever the eye meets is Krishna. To the latter it is—सर्वे खल्लिदं ब्रह्म, i.e. all that is seen is Brahman.

The Vishnu Bhagabat, the Vaishnabas’ highest authority, leaves no doubt on the point. The reader can form an idea of the Bhagabat’s conception of Jiva’s final goal from the following,—

Daksha’s hymn to Hari who appeared to him in the form of a *Hansa* bird,—“In Samadhi when from the mind, the seat of perceptions, are completely wiped off the sensations and memories of *nam* and *rup* (name and form, i.e., the phenomenal world), the only thing that shines is a perception of one’s true Self (स्वरूप ज्ञान). . . . In whatever, from whatever, by whatever, in relation to whatever, towards whatever, whatever action is done, whoever does it, by whatever means, himself or otherwise—all this is Brahman.” (Canto VI. Chap. 4.)

Description of Mukti,—“The *Jnani* is one with that

Real Thing which exists at the beginning as the Cause and at the end as the farthest Limit, which Real Thing is both subject and object, high and low, light and darkness. The meditative *Yogi* in thought, in action, in external objects, in all things,—perceives non-duality (अद्वैत) as a result of Self-realization by discarding the three states of waking, dreaming and sleep (i.e. physical, mental and casual) etc.” (Canto VII. Chap. 15.)

Brahma's hymn to Sri Krishna,—“This unreal world whose origin and end are due to your *Maya*, only *appears* as real. You are the eternal Bliss and Intelligence. . . . Like the recognition (in ignorance) and denial (in knowledge) of a snake in a rope, to those who do not know the self as the Self, the phenomenal world exists only in their ignorance. *The world exists not when knowledge comes.*” (Canto X. Chap. 14).

Parmartha Nirṇaya,—“The Truth (i.e. Brahman) admits of no diversity which is caused by ignorance. Yet if ignorant people fancy diversity, it is false like the fancied diversity of *Akasha* (which is really one) limited by a pot or room. (i.e. divested of pot etc., it is one undivided *Akasha* again).” (Canto XII, Chap. 4.)

Sukdeva to Parikshita,—“‘I am the great Brahman’, ‘the great Brahman is I’,—do you realize this (Truth) and fix your own self in formless Brahman.” (*Ibid.*)

Sri Krishna teaching Uddhaba,—“Think of this objective world as existing only in idea and *Maya*—a perishable thing. . . . As the awakened man finds the objects of his dream as false, so the intelligent do not recognize (for there is no proof of the existence of) any objects but the Self, etc.” (Canto XI, Chap. 7.)

Does Shankar's *Maya* or *Advaita* aim at a very much

different thing from what Srimad Bhagabat points to? No unprejudiced mind will pretend that it does so. Where is therefore the need for gladiatorial displays between sectarian teams?¹

¹ This at least proves that *Maya Bad* is not an invention of Shankar. The late Lokmanya Bal Gangadhar Tilak in his "Gita Rahasya" says in clear language,—

"Sri Shankaracharya has not enunciated this *Maya Bad* for the first time as a new thing, because even before him the doctrine finds acceptance in Bhagabat Gita, Mahabharat and Srimad Bhâgabat."

Much capital is sought to be made out of a *Shloka* of Padma Puran (though it is not found in all—even in some authentic—editions of that Puran) viz.—*माया वादं असत् शास्त्रं प्रच्छन्नं बौद्धमुच्यते* &c., which means, "Mayabad is a false doctrine—a Buddhist doctrine in disguise promulgated by Shankar". But in the face of what has been said above, a palpably absurd reflection like this does not deserve serious consideration. To say that Shankar was a Buddhist is a travesty of facts,—Shankar who fought and exiled Buddhism from India! Why did he do this if he were himself a Buddhist? And the pity of it is that in this way we are repaying the great service he did to us—that is, by flinging mud at the very man who saved the Hindu race from being swallowed up by corrupted Buddhism!! One line of his writings should be enough to remove once for all from the minds of the uninformed the very ridiculously wrong notion that he was a Vijnan Badi (विज्ञान वादी) or a Shunya Badi (शून्यावादी) or any other kind of Buddhist. He says,—

अपि च बाह्यार्थे विज्ञान शून्य वादद्वयमितरतरविरुद्धमुपदेशता मुगतेन स्पष्टीकृत-
मात्मनोऽसंबद्धप्रलापितं * * सर्वार्थोऽनादरनीयोऽयं मुगतसमयः श्रेयस्कान्तैः ।

This means,—"*Bahiyartha* (बाह्यार्थ वस्तु व द), *Vijnan* (विज्ञानवाद), *Shunya* (शून्यावाद)—all these Buddhist doctrines (prevailing at the time) must be rejected *in toto* as the delirious talk of the insane by people wishing their own welfare on the very ground (among

It must be remembered that when Shankar speaks, like the Bhagabat, from the standpoint of Oneness and Wholeness, no cognizance of diversities is logically possible. Without doubt or question the Upanishad does the same thing and verily it leads the way. When he comes to the *Mayic* world, he fully recognizes all its implications, i.e., all that was ignored in Oneness as the Ultimate Principle is now recognized. not as self-existent, not outside of Brahman but as so many appearances on that One Brahman as their base (अधिष्ठान) because there cannot be even appearances without something real at their back. The same One Ultimate Principle of the Upanishads is translated by the Bhagabat as वदन्ति तत्तुल्यं तत्तुल्यं यत् ज्ञानं सद्ब्रह्म and re-translated in Gouranga's cult as अद्ब्रह्म ज्ञानं तत्तुल्यं स्वरूप (Chaitanya Charitamrita)—i.e.,

numerous other proofs adduced by him against the doctrines) that they themselves contradict one another &c., &c.," (*Vashya* on *Sutra* 2-2-32).

If the Padma Puran *Shloka* is taken as genuine by the dualists, how would they like the Adwaitin's retort on the authority of Soura Puran that dualism is a *Charbak* (atheistic or materialistic) doctrine, because like the *Charbak* atheist the dualist too takes the material creation as a real thing (जगत् सत्यवादी). Soura Puran says,—

प्रच्छन्नसौ महादुष्टार्त्ताकोमधुसंज्ञकः &c. &c.

This means,—“That most wicked Madhwachariya (the chief protagonist of dualism after whom the Goudiya Vaishnab sect is called ‘Madhwa-Goudiya Sampradaya’) is a *Charbak* atheist in disguise” &c. &c. Is the dualist willing to accept this *Shloka* of Soura Puran like that of the Padma Puran as genuine or reject both as latter-day interpolations of interested parties? Indeed it is sickening to see how insensate sectarianism has disgracefully disfigured our *Shastras* in this way.

‘Krishna is the One undivided *Jnan Principle*.’ This *Jnan* is not the *vritti jnan* (वृत्ति ज्ञान) of perceptual or inferential knowledge, but is self-same with Brahman, and admits therefore of no diversities like sense-perceptions. Therefore Brahman is to be known by “Not this, not that (नेति नेति),” i.e., by the law of elimination (पारिशेष्य नियम).

In the true perspective of the above teachings of Srimad Bhagabat, unblurred by prejudice, the heterogeneity is gone and the truth of Upanishad’s unique saying,—नेह नानास्ति किञ्चन i.e. ‘there is no diversity, not the least of it in Brahman’, emerges in its proper light. It then becomes Adwaita—no each or all but Unity pure and simple. Indeed Srimad Bhagabat is the wonderful meeting ground of the *Bhakta* and the *Jnani*, *Dwaita* and *Adwaita*, in spite of any imaginary line that inveterate orthodoxy may choose to draw between the two. When the Vaishnab says that Radha and Krishna were One Undivided Whole in the beginning—whether the ‘beginning’ means ‘before’ the re-appearance of the world on the expiry of its period of latency in the Supreme Being (प्रलय) or whatever else—it is clear that the recognition of *Adwaita* is not outside his mind. When it is further said, *vide* Ram Roy’s concluding talks with Sri Gouranga, that Radha will be one with Krishna at the end of *Lila*, it is clear again that the Vaishnab’s finality of *Sadhan*, only if he chooses to have it that way, rests in *Adwaita*.

I have used the words “if he chooses” advisedly. For, it is largely a matter of choice.

We have shown elsewhere from both Vishnu and Debi Bhagabats (*vide* Introduction I) that the final goal

attainable by the highest, the Nirguna Bhakti, is merging into Brahman-Swarup. Both these books of authority further say that the best of *Upasana* or rendering Bhakti to one's God is by way of *Aved Bhaba* i.e. by cultivation of a sense of unity with God. This is in effect the same as the Adwaitin's *Ahamgraha Upasana* which means meditation on the essential unity (स्वरूपतः अमेद) of the worshipper and his God. How can there be *Upasana* while there is *Aved*? The answer is,—it does not mean the attainment of *Aved* or Brahman-Swarup, but meditation of *Aved*. Attainment is fulfilment, the end, and meditation the means. This covers the *Upasana* of the *Jnani* and the highest *Bhakta*. The difference, if any,—the separatist school smells some difference here too—is of the most technical nature. Of course, in case of attainment (स्वरूपमाप्ति) there is no *Upasana*,—there is the fulfilment of *Upasana*. The two Bhagabats, referred to, do not mince matters. They are unambiguous on the point. They point to this attainment as the final goal in clear language. Yet some *Bhaktas* and some *Jnanis* will not prefer this attainment. Here is the secret of the matter. Here comes in the question of individual choice. Vishnu Bhagabat is not oblivious of this fact. It says,—

Kapila to Deba Huti—"Bhakti brings on Mukti, but, O mother, those who are devotedly attached to my feet, whose activities are all directed solely for my sake, especially those who delight in the mutual recountal of my deeds with a loving heart among themselves,—some such among the *Bhaktas* do not wish that kind of Mukti which connotes unity with me (i.e. Brahman)." (Canto III, Chap. 25.). . . . "Nirguna Jnan Yoga and Bhakti Yoga—

the aim of both these is the same. Bhagaban is attainable equally both ways." (Chap. 32).

According to the same Bhagabat, the utility of *Jnan* is to be realized from the fact that even Braja Gopis, the models of *Prema-Bhakti*, were instructed in *Jnan* by Sri Krishna Himself at their meeting with Him at Kurukshetra on the occasion of a solar eclipse (vide Canto X, Chap. 82).

Throughout, the Vishnu Bhagabat without surrendering its position in the least as a great authority on the Bhakti cult, maintains at the same time its unique position as a genial conciliator between *Bhakti* and *Adwaita Jnan* in its treatment of either as occasion arises.

A man's disposition is moulded by various forces,—temperamental, educational, environmental, etc. The temperamental plays the chief part, and attracts him one way or the other. It is therefore that one will prefer merging in the sweetness of Brahman, and another will prefer tasting the sweetness of Brahman. The former will lose his individuality, the latter will not. The former will perhaps warn the latter thus,—“you are not out of danger that way, friend! Your security lies in becoming Brahman and not tasting.”¹ The latter will perhaps reply,—“I don't mind, brother. I am ready to face a hundred dangers a hundred times to serve my beloved. I don't want your *Mukti*.”

Is this not a matter of choice? If so, Shankar's *Adwaita* need not be quite a mysterious stranger to or a

¹ “You have reached a position, O Janaka, which is free from all fear, *now that* you have attained the Self-realization which is the Knowledge that ‘I am Brahman.’”—(Vrihat Aranyaka Upanishad).

potential enemy of Bhakti and *vice versa*. If there is any difference, it is one of standpoint and interpretation. The Reality experienced by a Bhakta in a Krishna, a Vishnu, a Ram, a Durga or a Kali is the same as that experienced by a *Jnani* in the Oneness and Wholeness of an absolute Brahman. Let aside for a moment the wranglings on the philosophical side and turn to Shankar's discourses on Bhakti,¹ his touching addresses to Mother, Shiva and

¹ Shankar's 'भज गोविन्द' 'मज गोविन्द', his 'गीयं गीता नाम सहस्रं ध्येयं श्रीपति रूपमजस्रं' and similar exhortations in hundreds of other places prove his whole-souled Bhakti. In his 'Probodh Sudhakar' (प्रबोध सुधाकर) he says,—

युष्माति हि नान्तरात्मा कृष्ण पदाम्भोज भक्तिवृत्ते ।

"Mind cannot become pure without meditating on the feet of Krishna."

How to meditate? He says,—

यमुनातट निकट स्थित ब्रन्दावन कानने महारव्ये ।

कल्पद्रुमतलभूमी चरणं चरणोपरि स्थाप्य ॥

तिष्ठन् घन नीलं स्वतेजसा भासयन्मिह विश्वं । &c. &c.

"On the bank of the Jamoona lies Brindaban where in a beautiful garden under the *Kalpa-Briksha* (the all-giving tree) there stands One in a cross-footed posture, whose complexion is dark like cloud, who is illumining the whole universe with the splendour of His body, &c., &c."

कन्दर्पं कोटीं सुभगं वाञ्छित फलदं दयार्थं कृष्णम् ।

त्यक्ता कमन्यविषयं नेत्र युगं द्रष्टुमुत्सृजते ॥

"Beautiful like tens of millions of *Kama Deva*, the Giver of all things desired, the Ocean of compassion—such is Krishna except whom this pair of eyes is eager to see nothing."

As shown before (Introduction I) Shankar realized the *Satyam Param* in all manifestations of Brahman. Thus we find him here too, after describing all the Krishna-lilas in a deep Bhakta's spirit,

Vishnu, Madhusudan Saraswati's *Bhakti Rasayana*, Sridhar Swami's works and above all the actual lives of these illustrious preceptors and a host of their eminent

addressing the Mother of the Universe in a strain which really shows the out-pourings of an yearning soul as follows,—

माया हस्तपैयित्वा भरणकृतिक्लृते मोहमूलोद्भव मां, मातः कृष्णामिधाने
चिर समयमुदासीन भावं गतासि ।
कारुण्यकाशिवासे सकृदपि वदनं नेत्रसे त्वं मदौघं, तत् सर्वज्ञे न
कर्तुं प्रभवसि भवतौ किं नु मूलस्य शान्तिम् ॥

'O Mother under the name of Krishna (compare Debi Bhagabat's Krishna as *Gopal Sundari*)! Born in ignorance, I have been made over by You for my nourishment to the hands of *Maya*, Yourself remaining indifferent to me for ages. O, the very abode of Compassion though You are, You have not cast even a glance at my face! O All-knowing Mother, is it because that You have not the power to destroy the root ignorance of mine?"

Again, he addresses Shiva in the next verse as follows,—

उदासीनः क्षब्धः सततमगुणः सङ्गरहितो, भवां क्षातः कातः परमिह-
भवेज्जीवन गतिः ।
अकसमादक्षाकं यदि न कुरुते स्नेहमयतः, -इसख स्वीयान्तर्विमल
जठरैः क्षिप्तं पुनरपि ॥

"O Father! You are detached, without action, without attributes, without attachment. Then where is my shelter of life to be found? Very well, if even without any cause You are unwilling to bestow Your affection on me, then come and rest in this my heart as the purest of your abodes!"

Then again he says (with reference to Krishna),—

कास्योपासनयार्थयन्त्यनुदिनं किञ्चित्फलं सेप्सितं,
किञ्चित् स्वर्गमथापवर्गमपरैर्योगादि यज्ञादिभिः ।
अस्माकं यदुनन्दनाङ्गि युगल ध्यानावधानाभिर्ना,
किं लोकेन दमेन किं नृपतिना स्वर्गापवर्गैश्च किं ॥

"There are some who worship for the fulfilment of their desires. There are others who aim at *Swarga* (heavenly pleasures)

Adwaitin followers. They prove the saying, आत्मरामाय मुनयः
etc.¹ The Bhakta will exclaim,—“This then proves the
triumph of Bhakti!”

Let Bhakti triumph for ever!

or *Mukti* by performing sacrificial rites or *Yoga*. As for myself,
I want to give all my mind to the meditation of the feet of
Yadunath (Sri Krishna). What have I do with men, with *Yoga*,
with Kings, with *Swarga* or with *Mukti*?”

¹ See Chapter X of ‘Sri Gouranga—The Man’.

INTRODUCTION—III

WHAT IS BHAKTI?

Bhakti is derived from the root 'Bhaj' and means loving homage, respect or reverence. The word 'Bhajan' comes from the same root and both have the same meaning, one connoting¹ the feeling and the other the action.

¹ भक्तिरस्य भजनं तदिहामुवापादिनैरासेन असुखिन् मनः कल्पनं ।—

(तापनी)

Rup Goswami's definition of Bhakti is in effect the same as Narad Pancharatra's and is as follows :—

अन्वाभिलाषिताशुखं ज्ञानं कर्मादानाढृतं ।

आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ॥—(भक्तिरसावृत सिन्धु)

Madhu Sudan Saraswati, deservedly considered as the greatest Vedantist of the *Adwaita* school since the time of Shankar, whose *Adwaita Siddhi* (अद्वैत सिद्धि) is the crest jewel of Vedantic literature was born in a village of Pundits in Eastern Bengal about eight years before the ascension of Sri Gouranga and was thus almost a contemporary of the latter. He has left us a valuable work on Bhakti called "Bhakti Rasayana" to which reference has already been made. There he defines Bhakti as follows,—

द्रुतस्य भगवद्भक्त्यात् धाराबाहिकतां गता ।

सर्वज्ञे मनसो हनिर्भक्तिरित्यभिधीयते ॥

The purport of this, as he has himself explained in his prefatory notes is this (*vide* 'Bhakti Rasayana' edited by Goswami Damodar Shastri, a famous Pundit and descendant of Gopal Bhatta, one of Sri Gouranga's six appointed Goswamis),—As a result of *Jnan-Yoga Sadhan* (as prescribed in Gita, Chap. XIII, 7-11 which includes *Sadhan Bhakti* (सयिचानन्ययोगेन भक्तिरव्यभिचारिणी), purity of mind (चित्तप्रसाद) comes, which means destruction of baser desires.

And this,—the element of love,—differentiates *Bhajan* from *Sadhan*. *Sadhan* means the practice of certain disciplinary courses which may or may not include the factor of love. *Sadhan* in the field of *Jnan* and *Yoga* may eliminate this factor of love altogether from them, or it may be allowed to have only a subordinate place in them. But *Bhajan* is mainly based on love and its very soul is the offering of loving homage to the object of worship. In the field of *Bhajan* there are disciplinary measures too which go by the name of *Sadhan*, but they are necessary only as being subservient to *Bhajan*. Thus *Bhakti* is essentially a love-cult.

The 'Narad Pancharatra' gives a comprehensive definition of *Bhakti*. It is said there,—

सर्वोपाधि विनिर्मुक्तं तत्परत्वेन निर्मलम् ।

दृषिकेन दृषिकेनैव सेवनं भक्तिरुच्यते ॥

This means,—‘the service which is done to the Lord of the senses, i.e. God, with the senses and which must be free from all *Upadhis* or foreign colourings and which must be one-pointed and pure is called *Bhakti*’. This definition should be understood in all its bearings to know how it covers all the fields of *Sadhan* and *Bhajan*.

According to the *Bhakti* cult a *Jiva* or the individualized self is essentially the servant of God and

When the mind of some fortunate man in this state, on hearing the divine deeds of *Bhagaban* is melted (द्रुत) and takes the shape of *Bhagaban* (भगवदाकाराकारित) and then nourished by *Bibhaba*, *anubhaba*, and *Byabhichari Bhaba* (see Chap. I) is transformed in *Rasa* as a permanent *Bhaba* (स्थायीभाव)—then that state is called *Bhakti*, which is the realization of the greatest Bliss and is so the highest object of human life. (परमपुरुषार्थ) ।

service is its nature. But its nature has become corrupted by foreign accretions in the shape of opposite *Sanskaras*, or wrong impressions acquired through a beginningless series of births. These accretions of foreign matter, these opposite tendencies or impressions are the *Upadhis* of the self, i.e. *atman*. The effect of the *Upadhis* has been to turn the self, the servant of God, from its own original nature which is service to God. *Upadhis* according to Vedanta, even as admitted by the Adwaitins, are the same as indicated above, and there is practically no difference between the followers of the Jnan cult and those of the Bhakti cult in this respect. Vedanta says that the Jiva has forgotten his true self by his false identity with the *Upadhis*. These *Upadhis* are the body, the senses, the mind, the reason and the ego, that is to say, the modifications of the *Prakriti*, none of which is the self. When the self acts in the body with its thousand and one relationships with the outside world, it becomes physical consciousness and is identified with the body. When self acts in the mind with its various desires and propensities, pleasure and pain, it becomes mental consciousness and is identified with the mind. And so on in the case of reason (Buddhi) etc. The Adwaita Vedantin or the Jnani says that until the self can divest itself of these *Upadhis*, which are associated with it from a beginningless past, it cannot return to its own nature again which is Brahman. The Bhakta says that until the self can free itself from these *upadhis* it can not regain its true nature and it cannot be again what it really is, i.e. the servant of God. So, as regards freedom from *Upadhis* Bhakti includes within itself the essentials of the Jnan cult, i.e. all that the Jnani aims at.

Secondly, the service must be *Tatpar* (तत्पर) i.e. solely directed to God. One has to take away his mind from everything else, physical and mental, and give it solely to God. This is called one-pointedness which is the chief objective of *Yoga*. In the *Yoga* system the mind has to be detached from all visible and invisible things, from all its actions and reactions, from all its ratiocinations and fluctuations. And in this way it has to be kept steady and unswerving, immoveably fixed to the object of concentration which is the Self within. So, as regards the most desired for concentration, *Bhakti* includes within itself the essentials of the *Yoga* cult i.e. all that the *Yogi* aims at.¹

Thirdly, the service must be *nirmal* (निर्मल) i.e. free from all desires. One has to do service for the sake of service and not for its fruit. Nothing of this world, no hope of material gain, no hope of heavenly pleasure must come in between the servant and his master. The nature of the service and its expressions in the outside world must be absolutely pure. This is the highest science of *Nishkam Karma* (निष्कामकर्म), desireless action and non-attachment (वैराग्य) inculcated in the *Bhagabat Gita*. So, as regards action, *Bhakti* includes within itself all the essentials of the *Karma* cult, i.e. all that the *Nishkam Karmi* aims at.

Lastly, the service must be done with the senses. It will be observed that so far as what has been indicated above the *Jnani*, the *Yogi* and the *Bhakta* are all in agree-

¹ Compare Narad's *Bhakti Sutra* ॐ सा न कामयमाना निरोध रूपत्वात्
That is,—“*Bhakti* is closest concentration on God; therefore it is incapable of fulfilling other desires.”

ment with one another. *Nishkam Karma* is the common factor in all and forms the very foundation of all in their lower stages of practice (*Sadhan*). So it may be kept out of consideration for the present. But when the question of the employment of the senses as an essential for the attainment of the goal comes, the Jnani or the Yogi will have little to do with the Bhakta. Herein the Bhakta has chalked out an independent and a new path for him. Here, therefore, lies the soul of the Bhakti cult. Here again is to be found the reason why the *Sadhan* or the practice part of Bhakti is different from that of Jnan or of Yoga.

Now, what is really meant by serving the Lord with the senses? The senses are the eye, the ear, the nose, the tongue and the skin ; and their functions are sight, hearing, smell, taste and touch. Where are they constantly alluring us to? Sight to beautiful forms, hearing to beautiful sounds, smell to beautiful scents, taste to beautiful things of the palate, and touch to beautiful things for the pleasure of physical contact with them. It has been very aptly described by a poet how the flies, charmed by the sense of sight, go to the fire and burn themselves ; how the deer, lured by the sense of hearing, gets into the net of the hunter playing the flute ; how the fish, tempted by the sense of smell, goes where the angler's bait is laid and gets itself hooked ; how the bee is attracted by the sense of taste and finds itself a prisoner in the petals of the *Ketaki* flower ; and how the wild elephant deceived by the sense of touch is decoyed by tame members of the opposite sex and falls into the trap. The poet then laments that if such be the fate of these creatures each lured by a single sense, it goes without saying that the

fate of the man who is lured by all the five senses should be most deplorable. The *Jnani's* panacea for these miseries brought on by the senses is constant exercise of the reason. "This (the object of the sense) is not That (God), this is not That (नेति नेति),"—thus goes on he following a mental process of analytical reasoning to find out the Ultimate Reality. So, this path clearly shuns the senses as sources of danger. The cure prescribed by the *Yogi* is the withdrawal of the mind from the senses and ignoring them altogether by constant practice of a process called *Pratyahara* (प्रत्याहार). Thus goes on the struggle of the *Jnani* and the *Yogi* to keep himself out of touch with the senses. The *Bhakta's* remedy for the disease is something distinct and yet it serves automatically the purpose of the processes of the *Jnani* and the *Yogi*. The *Bhakta* does not kill the senses and stop their functions. He does not even shun them as quite useless things. But he turns them to their best use. He changes their antagonism into friendliness. He uses them in a way which, instead of harming, helps him. How difficult it is to stop the natural courses of the senses! The Upanishad says,—

पराञ्चरवानि व्यदधत् स्वयम्भूः

तस्मात् पराङ्मपश्यति नान्तरात्मन् ।—*Katha Upanishad*

i.e.,—"The Creator has directed the courses of the senses towards things external ; therefore, the senses run after material objects and cannot see the Supreme Spirit within."

The clear meaning of this is that the senses are by nature turned towards material objects. The difficulty is there. Yet their courses have to be changed, if they are

to perceive the Spirit instead of matter. How is this to be effected? The same Upanishad says again,—

कश्चित् धीरः प्रत्यगात्मानमेव-

दाहसचक्षुरमृतत्वनिच्छन् ॥—*Ibid.*

i.e.,—"One who possesses equanimity of mind and wishes to have immortal life can see the Supreme Spirit by turning the vision inwards."

The Bhakta's process serves this object admirably well, and yet he does not prevent the senses from functioning. His process of serving God with the senses permits the functioning of the senses only in another way. He allows his eye to feast on the beauties of some form of God, say, the form of Krishna. He allows his ears to listen to and be charmed by the Lilas of Krishna. He allows his palate to taste of only the offerings made to Krishna and so on. So he does not attempt at the seemingly unnatural by refusing the senses their objects, but turns them away from the material objects by presenting them with something more charming and attractive. He tries to charm the lower passions into silence by creating a "greater passion" than what material objects can excite in the senses. Not that the Bhakta is free from the struggles that the Jnani or the Yogi has to face in attaining his objective, but the struggles of the Bhakta are invested with a charm which those of the other two apparently lack.

It will have been seen from the above that while the *Jnan Marga* is analytical and the *Yoga Marga* abstractive, the *Bhakti Marga* is synthetical. While Jnan rejects the outside world, Bhakti embraces it as an expression of the power of God. While Yoga withdraws the self to the Inner Self, Bhakti expands the Self into service both of

God and man. Bhakti combines the objectives of Jnan and Yoga, but goes a little further and that is service.

The above view may perhaps account for the rather peculiar interpretation put by the professors of Goudiya-Vaishnabism on a famous verse which forms the key-note of the Philosophy of the Bhakti cult, as represented by that sect. The verse is from Srimad-Bhagabat and is as follows,—

वदन्ति तत्त्वविदस्तत्त्वं यत् ज्ञानमव्ययम् ।

ब्रह्मति परमात्माति भगवानिति शब्द्यते ॥

This means,—“That Principle which is defined as Undivided *Jnan* by seers of Truth, is called *Brahman*, *Pramatman* and *Bhagaban*.”

The school of Goudiya-Vaishnabas seeks to establish on the basis of this verse that *Brahman* who is the goal of the *Jnani* and *Paramatman* that of the *Yogi* are to be considered as but parts of that ‘undivided Consciousness’, while *Bhagaban* is the *whole*. Of course to think of parts of an undivided whole would be absurd. So what is really aimed at is that one and the same undivided consciousness appears in three different aspects of *Brahman*, *Paramatman* and *Bhagaban* viewed from three different stand-points, viz., *Jnan*, *Yoga* and *Bhakti*. According to the school of the Goudiya-Vaishnab and also the schools of Ramanuja and Madhwacharya God in His aspect of *Bhagaban* alone appears in His full glory, power and beauty (षड्वर्ग्य).

The means of cultivating Bhakti as a disciplinary process (*Sadhan*) are as follows,—

(1) *Shraban* (श्रवणम्)—Hearing the *Lilas* of any of God’s avatars.

(2) *Kirtan* (कौटनम्)—Chanting His qualities and *Lilas*.

(3) *Smaran* (स्मरणम्)—Remembering His qualities and *Lilas*.

(4) *Pada Seba* (पादसेवनम्)—Literally it means worshipping the feet of an image of God. Vaishnabas generally accept this literal meaning, though some learned men opine that this means service to the world. According to the Shastras, three *padas*, i.e., three-fourths of Brahman is unmanifested (त्रिपादश्लाघतर्दिव), and the remaining one *pada* or part is the manifested world. *Pada* means here 'a part', not 'feet'. This idea has the merit of producing compassion for all God's creatures and of rendering helpful service to them.

(5) *Archan* (अर्चनम्)—Worshipping some 'Archa' and 'Archa' means some image or emblem of God. The image is not to be looked upon merely as a figure made of clay or wood (with a colour coating thereon) or stone or metal, but as the God Himself. 'Archan' is therefore done in the same spirit as one shows when he has to entertain a respectable guest or friend to whom flowers, scents etc. are presented, also acceptable food is offered. The Bhakta does not partake of any food which has not been offered to his God and with this food again he feeds poor men or guests as best as he can.

(6) *Bandan* (बन्धनम्)—Uttering words in praise of God. This must come as of nature when there is a God of immense power and beauty before the worshipper.

(7) *Dasya* (दास्यम्)—Being a servant of God. This includes even actual menial service such as cleansing the temple of God, collecting things for His worship etc. and therefore tends to produce the spirit of humility in the Bhakta.

(9) *Soukhya* (सौख्यम्)—Making intimacy with God. This is practised for closer communion with God.

(9) *Atma Nivedan* (आत्म निवेदनम्)—Surrendering the self to the will of God.

Kirtan (2) combines in itself *Karma*, *Jnan* and *Bhakti*. For firstly, the singing itself is an action done for one's own self as well as for others ; secondly, the eternal truths explained in the course of *Kirtan* contribute to knowledge ; and thirdly, it must be devotional as it dilates upon the qualities and *Lilas* of God. Besides, *Kirtan* with its highly poetical touches and music soon creates an atmosphere filled with spirituality, and inevitably enthrals the soul. Therefore it is that *Kirtan*, above all other things, has been insisted on by Gouranga as the most potential means of reaching God particularly in this age when the average man is physically and mentally unfit for *Yoga*, *Jnan*, or elaborate ritualistic *Karma*.

Whole hearted adherence even to any one of these nine forms of *Bhakti* can secure God for the aspirant, as has been exemplified in the lives of various *Bhaktas*. It is said that *Parikhshit* by hearing, *Shuka* by chanting, *Prahlad* by remembering, *Lakhshmi* by nursing the feet, *Prithu* by worshipping image, *Akrura* by praising, *Hanuman* by service, *Arjuna* by intimate friendship and *Bali Raja* by self-surrender attained to *Krishna*.

The above constitute what is called *Bhakti* mixed with *Karma* or action (कर्म मिश्र भक्ति). As a result of these devotional exercises the *Bhakta* develops a character which wins the highest approbation of God.

Bhaktas cannot therefore be all of the same degree of spiritual development. They are divided into three

main classes and are to be known by the following characteristics,—

“He is the *best* of Bhaktas who sees the God of his own soul in all beings, and all beings in the God of his own soul. A *middle* class Bhakta is he who cultivates a spirit of love to God, of friendship to His Bhaktas, of kindness to the ignorant and of indifference to the envious. He is a Bhakta of the ordinary or *lowest* class who only worships an image with faith and has no regard either for other Bhaktas or other men generally.”

So the observing of the mere externals of outward worship without due attention being paid either to the higher realization of God in all things, or regard for all His creatures, should not be the chief aim of a Bhakta worth the name.

The Lord describes the characteristics of the ideal Bhakta in the Bhagabat Gita as follows,—

“That Bhakta is dear to me who has hatred for none, is friendly to all, compassionate, without attachment, non-egotistic, takes pleasure and pain with equanimity of mind who is forgiving, always contented, concentrated in Me and has Me for his steady objective, and who has surrendered his mind and reason to Me.” (Chap. XII. 13-14.)

“That Bhakta is dear to Me by whom peace of none is disturbed and whose peace is not disturbed by any being, who is free from all exhilaration, envy, fear and mental agitation.” (*Ibid*, 15.)

“That Bhakta is dear to Me who is desireless of all things, pure in body and mind, not lazy, without any partisan spirit, without mental perturbation and who abandons all enterprises.” (*Ibid*, 16.) etc.

The Gita is essentially a scripture of harmony of *Karma, Jnan, Yoga and Bhakti*.¹ Yet one who runs may read that in it Bhakti has been emphasized throughout as an indispensable factor in the cultivation of all the other three paths. One will find almost in every chapter a reference to Bhakti as an important essential. The following passages on the subject will bear quotation,—

“That Supreme Being can be attained by undivided Bhakti.” (Chap. VIII, 22).

“Mahatmas who possess divine qualities worship Me with single-minded devotion, . . . always chanting my qualities and *Lilas*, steadfast and striving, bowing down to Me and constantly communing with Me with Bhakti.” (Chap. IX. 13-14).

“I am equally in all beings. No one is hated by or is dear to Me. But in those who worship Me with Bhakti I am and they are in Me.” (Chap. IX, 29).

“Be devoted to Me, be My Bhakta, be My worshipper, bow down to Me. . . .” (Chap. IX. 34).²

The last word of Gita is,—

“Give your mind to Me, be My Bhakta, be My worshipper, bow down to Me. Thus you will reach Me,—I give you my word for it, for you are dear to me. Leave all religious duties and come unto my shelter. I will save you from all sins. Grieve not.” (Chap. XVIII. 65-66).

According to the Goudiya Vaishnab school the above constitutes what is called *Bhakti* mixed with *Jnan* (ज्ञानमिश्र)

¹ Vide author's "A Few Problems Solved (through the Bhagabat Gita)" for more elaborate treatment of this subject.

² See also VI. 47; VII. 1, 17; VIII. 14; IX. 26; X. 9, 10; XII. 6, 7, 8; XIII. 10, etc. of Bhagbat Gita.

भक्ति) in which all duties, religious injunctions, rites and ceremonies drop out or merge into the perception of God as the Supreme end and shelter of life. This naturally develops into Prema which is called *Raganuga Bhakti*, that is, Bhakti which follows the light of pure love and not *Karma* or *Jnan* either. The various aspects of *Raganuga Bhakti* have been discussed in another place.¹

In Narad's Bhakti Sutra we find the definition of *Raganuga Bhakti* as,—

ॐ साकक्षौ परम प्रेम रूपा (Sutra. 2.)

That is,—“Bhakti is extreme love to God.” It is not the impermanent love for transitory things. It is not the selfish love for things that we commonly hold dear. It far exceeds all other kinds of love in this or any other world. This is as it should be, for God is the limitless limit of everything, and therefore developed God-love must transcend all other kinds of love and aspire to be co-extensive with God Himself. Narad says it is only relishable but not expressible. As for example, the experience of a dumb man who has tasted a sweet thing but cannot express his perception in words (ॐ मूकाखादन वत्—Sutra 52). Then Narad, failing to express the inexpressible in words, asks the enquirer to turn to the Gopis of Brindaban for an illustration,—

ॐ यथा ब्रजगोपिकानाम् (Sutra 21).

i.e.,—“It is a love such as was of the Braja Gopis,” of Brindaban for Krishna.

Sri Gouranga was the very embodiment of this pure love or Gopi Prema. By his life he has explained it to those who aspire to have it. But there are very few who

¹ Vide Chapter XVIII. of “Sri Gouranga—The Man.”

even aspire, much less attempt to have it. Therefore says he,—

बहिरङ्ग निधा कर नाम संकीर्तन ।

अन्तरङ्ग निधा कर रस आस्वादन ॥

“Do Kirtan of God’s name with devotees of the outer circle. Taste the All-Sweet with devotees of the inner circle.”

It has been said above that when *Raganuga-Bhakti* or *Prema-lakshana Bhakti*, or in one word *Prema* is developed, it is unmixed with *Karma* or *Jnan*. *Prema* being the sole aim of *Sadhan-Bhakti*, its attainment should mean the end of all *Karma* which consists in rites, ceremonials and disciplinary courses of training. As regards *Jnan*, the term means here only the argumentative knowledge (*विचारमयज्ञान*) the necessity for which ceases on the attainment of *Prema*. *Swarup Jnan* must be a constant quantity of *Prema* ; otherwise *Prema* becomes another name of darkness or blindness or ignorance which certainly it is not. Therefore that kind of *Prema* is worth nothing, is not worth having, indeed is a misnomer, which pretends to keep aloof from true *Jnan*. To flippantly say that *Prema* is not *Jnan* or above *Jnan* or is independent of *Jnan* is the very subversion of the true conception of *Prema*. To dissociate *Jnan* from *Prema* is to dissociate the *Chit Swarup* from the *Ananda Swarup* of *Bhagaban*, which is impossible and inconceivable. To repudiate *Jnan* is to repudiate the very *Bhagaban*, who is *Jnan Swarup*—*Jnan Itself*.

The warning against *Jnan* that we frequently meet with in *Bhakti Shastra* is meant only to protect *Bhakti* in its *Sadhan* stage against the blasting effect of that dry

Jnan which consists merely in *Vichara* and is not associated with *Upasana*. On the other hand, even in its *Sadhan* stage *Bhakti* can not be kept in a water-tight compartment separate from *Jnan*. For *Shraban*, *Kirtan*, *Smaran* etc. are but mental processes and therefore may well be classed under *Jnan*. According to Ramanuja '*Jnan* is *upasana* because the vedas say so (वेदनमुपासनं स्यात् तद्विषये श्रवणात् इति).' This is also supported by Shankar's *Vedanta* which says,— 'the mental processes centering round *Sagun Brahman* are *upasana*' (सगुण ब्रह्मविषयक मानसव्यापाराणि उपासनानि विदे 'Vedanta Sar'). The negation of *Jnan* in any form and under any circumstances is impossible, since that would be a negation of one's own mind, *Buddhi*, and even of one's own self, for *Jnan* is *Atman*.

If *Bhakti* has to be saved from the cold touch of mere dialectical *Jnan*, it needs also to be guided by the light of *Jnan* which can only prevent it from drifting into the backwaters of sectarian bigotry. The *Gita* is harmonizing the both thus,—

The Lord says,—“Those who have got some exceptional religious merit to their credit as the result of noble deeds in their past lives have the mind to worship (भजन्ते) me. Such men are divided into four classes,—(1) The man who is afflicted, (2) The man who aspires to the knowledge of Self (who wishes to have *Jnan*), (3) The man who wants earthly or heavenly pleasures, (4) The man who is a *Jnani*, i.e. who has acquired the knowledge of Self (आत्मविन्). Of these four, the *Jnani* is dearly loved by me, and I am the most beloved of him, because his mind is always attached to me and is possessed of one-pointed *Bhakti* to me (It is only the *Jnani* and none else who can be so, because only

he can shed the notion of 'I'-ness in the body and is not subject to mental oscillations).¹ The *Jnani* is my own Self—this is my conclusive decision." (Chap. VII. 16-18.)

In the face of this is it not sheer perversity to say that *Jnan* has no place in Bhakti and *vice-versa*?

Non-Jnani Bhaktas (those who are not yet blessed with real *Jnan*) are all within the province of *Sagun* Bhakti: The *Tamas* or the lowest among them worship some image and at the same time do not hesitate to commit violence, practise deceit or harbour feelings of spitefulness. The *Rajas* or the middle class Bhaktas also worship some image with the object of gaining material pleasures,—name, fame and prosperity. The best *Sagun* Bhakta is the *Satwik* who aims at no material results, but worships either to be free from sins or for the sake of worship only or from a sense of duty (vide Srimad Bhagabat, Debi Bhagabat, etc.)

So *Sagun Bhakti*, even the highest form of it, is not free from a sense of separatism from Bhagaban. And this chiefly differentiates it from *Nirgun Bhakti*, the prominent feature of which is a sense of one-ness with Brahman. This will clearly appear from the definition of it given in Introduction I from authoritative texts which, though relating to different sects, give a unanimous verdict on the point. The *Nirgun* Bhakta, as already stated, is the best Bhakta according to Srimad Bhagabat, being the one who

¹ Vide commentary by Sridhar Swami about whom Sri Gouranga used to say that 'one who does not follow the Swami is faithless.'

sees everything in *Atman* and the *Atman* in everything,¹—which version is quite in keeping with Upanishadic teaching (vide *Isha*, *Mantra* 6, etc.). Followers of the *Jnan* school recognize this as the tenth form of *Bhakti* (दशमा भक्ति) which should be the natural fruit (फल रूप) of the nine forms of *Sadhan Bhakti*, namely, *Shraban* etc. In *Srimad Bhagabat* the sense of separation is commendable no where. It says,—

स यदानुग्रहतः पंसां पशु बुद्धिर्विभियते ।
अन्य एष तथान्योऽहमिति भदगतासतौ ॥

That is,—“He (*Bhagaban*) is one thing and I am something other than Him—this kind of separatist idea is natural of a lower animal and false. When He is favourably disposed, He destroys this wrong notion.”²

The person from whose mind fortunately this wrong notion is wiped off will at once realize the truth of the following saying of the same *Bhagabat*,—

ज्ञानयोगश्चमन्निष्ठो नैर्गुण्यो भक्ति लक्षणः ।
इयोरपेक्षयार्थो भगवच्छब्द लक्षणः ॥

That is,—“*Jnan-yoga* steadfast in Me (*Bhagaban*) and *Nirgun Bhakti* both mean the same thing and aim at the same thing—the *Bhagaban*.”

¹ Shankar says the same thing in his ‘*Probodh Sudhakar*’,—

जन्तुषु भगवत्भाव भगवति भूतानि पश्यति क्रमशः ।
एतादृशौदशा चैत् तदं व हरिदासवर्त्यः स्यात् ॥

“He is the greatest among the servants of Hari (i.e. among the *Bhaktas*) who realizes *Bhagaban* in all beings and all beings in *Bhagaban*.”

² याऽन्यो देवतामुपासते अन्योऽसावन्योऽहमस्मीति न स वेद यथा पश्येव सः ।

—*Upanishad*.

How that thing—the ultimate goal—is to be reached through *Bhakti as the means* is thus set forth in the Gita,—

The Lord says,—

“Many, free from attachment, fear and anger, keeping their hearts in Me and taking shelter unto Me (which means *Bhakti*), purified by *Jnan* and *tapas*, have attained final *Mukti*.” (IV. 10.)

“The faithful worshipper (*Bhakta*), *after* attaining *Jnan*, gets final peace or *Mukti*.” (IV. 39.)

“To those who worship me with love (which means *Bhakti*) I grant the means (*बुद्धियोग*) of reaching me. As a mark of favour I live in their *Buddhi* and destroy the darkness of their ignorance by the shining light of *Jnan*.” (IX. 10-11.)

“O Arjuna, by undivided *Bhakti* one can *know* me, see me and *enter* into me (i.e. be merged in my self *वादाख्येनगन्तुं*,—Sridhar) as I truly am (*सत्त्वेन*). (XI. 54.)

In Chapter XIII a list of requisites qualifying for *Jnan* is given, one of which is “unflinching and one-pointed *Bhakti*” in Bhagaban. (Verse 10.)

“I have explained in brief what are *Kshetra*, *Jnan*, and the object of *Jnan*. Knowing these my *Bhakta* becomes fit to be one with Brahman (*ब्रह्मलाय*—Sridhar).” (XIII. 18.)

“He who with utmost *Bhakti* serves me, goes beyond the *gunas* and becomes fit for (that *mukti* which is) union with Brahman.” (XIV. 26.)

“He who, thus convinced beyond doubt, realizes me as the Purusottama (the Supreme One) worships me in all

aspects or by all means (which is Bhakti), and *then* (vide Sridhar) becomes all-knowing (i.e. *Jnani*).” (XV. 19.)

“With pure Buddhi, patience, control over that Buddhi, etc., etc., by completely shedding egoism, bad resolves, lust, anger and desires, without selfishness and full of peace,—a man becomes fit to be united with Brahman (unshaken in his self-realization that ‘I am Brahman’ ब्रह्माहमिति नैश्चल्येन अवस्थनाय—Sridhar). (The result of this realization is that) he becomes self-contented, does not grieve over loss, does not hanker after ungot things, looks upon all beings with an equal eye, and then acquires *Para Bhakti* (i.e. highest *Nirgun Bhakti* which is identical with Brahman-hood मङ्गावलक्षणं परां भक्तिं—Sridhar)” (XVIII. 51-54.)

Immediately after the above comes this (Verse 55),—

“By that *Para Bhakti* he knows truly (तत्त्वतः) how I (Brahman) pervade all, how I am the very *Sat-Chit-Ananda*. Knowing me truly as I am he *enters into me* (i.e. becomes merged in Brahman when even the *Jnan* that Brahman is such and such, or even the *Jnan* ‘I am Brahman’ is no longer there तस्य ज्ञानस्य उपरमे सति—Sridhar. He then himself becomes the very *Sat-Chit-Ananda* Itself in its fullness).”

From the above quotations it should be apparent to any careful reader (1) that *Jnan* must be the condition precedent to *Mukti*, (2) that *Jnan* is to be attained by *Bhakti* as the most potential of all means, if not the *only* means, and (3) that *Jnan* is the same as *Para Bhakti* which both mean *Mukti*.

It is therefore wrong to say, as some sectarian critics say, that Gita’s *Bhakti* does not reach the highest goal,

or that it only brings us up to *Saranagati* Bhakti (i.e. taking shelter in Bhagaban), ignoring the fact that *Saranagati* is of three kinds (and all these are aimed at in the Gita according to degrees of Self-realization), viz., (1) 'I am *thine*' (2) 'you are *mine*', and (3) 'you and I are *one*'. The attempt to stamp Gita's Bhakti with a mark of inferiority is visible among a certain class of Vaishnabas who claim that the *Bhabas* of *Dasya*, *Soukhya* etc. are superior to it, because it goes only up to the *Shanta Bhaba*, characteristic of *Jnani Rishis*. But if *Shanta Bhaba* means the state of Mukti and oneness with Brahman, it is the highest ideal inculcated in all the Shastras from the Upanishads downwards. Narad's Bhakti Sutra says,—
 ॐ शान्तिरूपात् परमानन्दरूपात् च (Sutra 60), i.e., 'Bhakti is *Shanti* itself, Supreme *Ananda* itself'. Narad here identifies *Para-Bhakti* with *Brahman-Bhaba*. The Gita is an echo of the Upanishads, and as we have seen above, is quite at one with Srimad Bhagabat in this respect,—why, the verdict of all the Shastras may be said to be decidedly unanimous on this point. If therefore certain sects prefer to find the fulfilment of Prema in some other desirable way, the necessity for them to take a firm stand against the attainment of Mukti must be apparent. But this does not mean a stand against Mukti *itself*, for *Shanta* is admitted to be at the foundation of all the *Bhabas*. That is to say, though there may not be a *desire* for final Mukti, to be a *Jivan Mukta* is the *sine-qua-non* for perfection in any of the *Bhabas*. Then again, if you do not want the final Mukti by merging yourself in Brahman, you have the option to take to your own agreeable path of *Seba*, i.e. loving service to Bhagaban. Undoubtedly here too you

have a vast, perhaps infinite field of divine bliss before you which will take you through successive and alternate experiences of union and separation, culminating in what is called *Udghhrna* i.e. divine madness (दिव्योन्माद) such as we find in Sri Gouranga in his closing years at Puri. As we have shown elsewhere (Introduction II) on the authority of the Srimad Bhagabat, *some* among the Bhaktas do not wish unity with Brahman for the reasons given above; and due allowance must be made for the feelings of the Bhaktas of this class. It may be said with fairness that the Goudiya Vaishnabas belong to this class, and therefore it is perhaps necessary for them to lower down even the highest goal prescribed by the Shastras. There is therefore absolutely no question of superiority or inferiority in the matter,—it is a pure question of individual choice at its best. Narad says,—

ॐ गुणमहारास्यासक्ति-रूपासक्ति-पूजासक्ति-स्मरणासक्ति-दास्यासक्ति-सख्यासक्ति-कान्तासक्ति-वासल्यासक्ति-आत्मनिवेदनासक्ति-तन्मयतासक्ति-परमविरहासक्तिरूपं एकधापि एकादशधा भवति ।—(Sutra 82.)

This means,—“Highest Bhakti, though essentially one, attracts individual Bhaktas to Bhagaban in eleven ways of attachment, viz., some are attracted by His greatness or sublime attributes (Parikshit), some by beauty (Gopis), some by devoted worship (Prithu Raja), some by remembrance (Prahlad), some by service (Hanuman), some by a comrade's love (cowboys, Arjuna), some by a woman's love for her lover (Gopis), some by a parent's love (Nanda, Jashoda), some by self-surrender (Bali Raja), some by a desire to *attain perfect one-ness with or merging in Him* (Shuk-Deva), some under extreme pangs of separation (Gopis).”

Why should it be so? The answer is—tastes differ. Narad does not attach any exceptional merit to anyone as compared to any other where *highest Bhakti* is the end or has been attained.

Now, once *Seba* is admitted, or enjoyment of *Lila* comes in, it must bring in its train, as a matter of course, all the emotional developments, described as '*Sthayi Bhaba*,' '*Byabhichari Bhaba*,' '*Sneha*,' '*Man*,' '*Pranaya*' etc. till their highest culmination, '*Bhaba*' or '*Maha Bhaba*' (both practically mean the same thing, explained in Chapter I) is reached. This last, the '*Mahabhava*' is said to be a state which is realizable only by one's own self (स्ववैद्य). The Jnani may be excused if he says that this is veering round again to his own standpoint of unity with Brahman which is called स्वरूपावस्थिति i.e., resting in one's own self where the bliss (आनन्द) is only self-realizable. Sri Gouranga who was the embodiment of *Maha Bhaba* or *Radha Bhaba* has shown what this means in his frequent unconsciousness periods during *Gambhira Lila*. The *Gambhira Lila* is really inexpressible by words. Yet if a *Yogic* interpretation (as attempted by some) is permissible one may say that the 'unconscious' state, admittedly an aspect (तरङ्ग) of his *Maha Bhaba*, was really perfect consciousness in Self inseparable from Brahman, i.e., what is called *Nirvikalpa Samadhi* when the whole world was a total blank to him, and which the *Upanishad* describes as,—

यत्र नान्यत् पश्यति गान्यत् श्रणोति नान्यत् विजानाति स भूमा. (Chhandogya Upanishad 7. 24-1.)

That is,—“That Brahman state where nothing is seen, nothing is heard, nothing is perceived—that is *Bhuma*.”

Vaishnab professors may also agree in this, though perhaps with a little qualification. They may admit that this is *Nirvikalpa* or *asamprajnata samadhi* (निर्विकल्प वा असम्प्रज्ञात समाधि), the climax of *Yoga*, but that it means a bit more which is the fact that even that state centres round *Achyuta* (अच्युताश्रय). In other words all *outer* perceptions, even of *Lilas*, are gone and the mind is centred only in *Achyuta* or *Krishna*. The *Adwaitin* will have little objection to accept this position. Because, who is *Achyuta* or *Krishna* but the Self, the *Paramatman*.

According to the same interpreters, when he came back to physical half-outer-consciousness (अर्धवाह्यदशा) he used to resume the thread of talk about his outer *Lila*-experience (which is no doubt the replica of the inner) in which he had been absorbed just previous to falling into the 'unconscious' state. The inner experience is only self-realizable and therefore beyond expression. It is even impossible to determine its *Swarup*, i.e. what it in essence is, because in that state the *Chitta* or mind ceases functioning (चित्तं वृत्तिशून्यं and remains only as *Samskar* विरामप्रत्ययाभ्यास पूर्वः संस्कारशेषोऽन्यः—Patanjal Sutra.)

In any case unity with Brahman seems to be the inescapable position, whether with a *Jnani* or a *Bhakta*, as the final goal, as the logical end of all *Sadhan*. That is why Maharshi Shandilya in his famous 'Bhakti Sutra', declares that the consummation of *Bhakti Sadan* is,—
अनन्यभक्त्यातदबुद्धिं बुद्धिलयात् अत्यन्तम् ।—(Sutra 96.)

That is,—“Even the last vestige of the perception of duality is gone, when *Buddhi* is merged in Brahman and identified with Brahman by means of utmost *Bhakti*.”

Leaving aside, however, the question of individual preference as to whether enjoying *Ananda* (*Lila* or *Seba* or *Bhaba*) for ever and ever is the best, or being *Ananda-Swarup* is the best, it is unquestionable that as a means to reach the either consumption Bhakti has no equal, and as regards speedy effect, it is more efficient than *Karma*, *Jnan* or *Yoga* (vide Narad Sutra 25). Bhakti is commendable for the additional reason that 'it is the easiest path' (Sutra 58), and, if we are permitted to add, the most harmless, flawless and soul-enchanting path. There are no two opinions on this point. Shankar in his well-known 'Viveka Chudamani,' a work on *Adwaita Vedanta*, utters the same truth thus,—

मोक्षसाधनं सामान्या भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥

This means,—“Among all the means to attain *Mukti*, *Bhakti* occupies the first place. The quest after one's *Swarup*—the Self—, (or meditation on *Sagun Brahman* such as Ram, Krishna for *Sagun Brahman* is of essence nothing but the Self) is called Bhakti.”

It goes without saying that *Shraban*, *Manan*, etc. are powerful aids to this. This definition of Bhakti can be accepted by the dualist (who says his *Swarup*, though *Sat-Chit-Ananda* like Brahman, is yet a part of His and His eternal servant) and the non-dualist (who says his whole *Swarup* is the same as Brahman) alike. For after all, this is the Great Search of life for both. The former's '*Atma-Nivedan*'—surrender of self—is nothing, if not this search of his own self and its surrender to the Greater Self. Who is dearer than Self? None. “Self is dearer than son, dearer than every possession, dearer than all”. (*Vrikat*

Aranyak). And this, the dearest Self, is Brahman or Bhagaban (as Bhagabat says—भक्त्याहं एकयाग्राह्यः यद्वयात्मा प्रियसताम्) A Bhakta only wants Bhagaban, the Self of his self, and has no eye to Mukti as a separate thing to be desired for. Mukti comes of itself, without asking for it, to the *Jnani-Bhakta* or *Bhakta-Jnani*. Let us, therefore, wholeheartedly join in and follow the exhortation of the great Sage Narad,—ॐ तच्चात् सेव याच्या सुसुचुभिः ।— (Sutra 33.)

“Bhakti is *the* means to be adopted by those desiring Mukti.”

Mukti is *Para-Bhakti* or *Brahma-Atma-Jnan* or *Brahman Himself*.

CHAPTER I.

SRI GOURANGA TEACHES RUPA

Rupa after extricating himself from the trammels of service, came home with a boat load of gold and silver. He gave away half of his riches to Brahmins and Vaishnabas and a quarter to his relations. The remainder he kept in deposit with good Brahmins to meet emergencies, leaving Rupees ten thousand at Gour, the capital city, for the expenses of Sanatan, his elder brother. Rupa hearing that Sri Gouranga was intending to leave Puri for Brindaban, sent two messengers to bring him definite news about this, so that he could take action accordingly. The messengers came back and informed Rupa that Sri Gouranga had already started for Brindaban. Rupa thereupon accompanied by his youngest brother Sri Ballava, otherwise called Anupama Mallik, left home in order to meet Sri Gouranga. When they reached Prayag (Allahabad), Sri Gouranga was also there on his return journey from Brindaban. The two brothers when they saw their lord, prostrated themselves at a respectable distance and began to recite many *Shlokas*. Sri Gouranga was pleased to see Rupa and said, "rise, rise, O Rupa, come here. Krishna's mercy is unspeakable. He has rescued you two from the abyss of worldliness." He read out a *Shloka* which means,—“(God says) A Brahmin, versed in the four vedas but devoid of Bhakti, is not dear to me. But a pariah, if my Bhakta, is dear to me. Give unto such a pariah as the proper object of charity and receive

charity from him. He is worthy of worship even as I am.”¹ He then embraced the two brothers, and in his mercy placed his foot on their heads. He had them seated beside him and asked them if they knew anything about Sanatan.

Rupa—“He (Sanatan) is locked up in the prison of king Hussein Khan. If you save him, he may be free.”

Sri Gouranga—“Sanatan is already free. He will shortly meet me.”

When Ballava Bhatta came to see Sri Gouranga, the two brothers saluted him with great humility. Bhatta went over to them, but they stepped back saying, “Don’t touch us, we are untouchable sinners.” Bhatta wondered but Gouranga was pleased, telling the former with a significant gesture,—“Don’t touch them, they are of low caste! You are a vedic high class Brahmin, wise and devoted to sacrificial rites.” But Bhatta, as he heard the constant chanting of Krishna *Nam* from their lips, understood the meaning of Sri Gouranga’s gesture and said,—“They are constantly reciting Krishna’s name. They cannot be low but are the best of men.” On hearing this Sri Gouranga praised the Bhatta very much.

The touch of Sri Gouranga converted ‘Dabir Khas’ (this was Rupa’s official title), late a minister of the muslim king of Bengal, into an outstanding figure in the spiritual world. And Rupa became a philosopher, a poet, an ascetic, a *savant* of exemplary character. Before he was sent to Brindaban he got his preparatory lessons direct

¹ न मे भक्तश्चतुर्वर्ण्येदौ महत्तः श्रपचः प्रियः ।

तस्मै दिवं ततो याच्न स च पूज्यो यथा शङ्कम् ॥

from his lord at the sacred confluence of the Ganga and the Jamuna at Prayag. Sri Gouranga taught him here for ten days and made him what we find him, the incomparable Rupa, in his life and works.

Sri Gouranga says,—“Listen, O Rupa, I will tell you the signs of Bhakti Ras (रस). But I can give you only an outline of it, for it is an endless ocean. I will give you just a drop and make you taste of it. The universe is filled with countless Jivas, and each Jiva has to pass through eighty-four lacs of births. A Jiva is no bigger than the fraction of a hair divided into ten thousand parts.”

Pandit Sham Lal Goswami paraphrases this as follows,—

“God is all-pervading Consciousness, and Jiva is only a conscious atom (चित्कण). If Jiva be all-pervading and not limited, then there can be no such things as the Ruler and the ruled. God is cause and Jiva is effect. God controls Jiva as cause controls its effect. Though an effect, yet Jiva was never born. Jiva is a beginningless energy (शक्ति) of God. As wind causes bubbles on the surface of water, so Purusha (Spirit) in association with Prakriti (matter) brings forth vital forces. . . . With the origin of *Upadhis* (conditions), name and form, occurs the birth of the Jiva. A Jiva ceases to exist (as such) with the disappearance of the *Upadhis*.”

Sri Gouranga proceeds,—“Jivas are of two classes, moving and unmoving. Under the former, besides human beings, come also the birds, the aquatic and other animals on the surface of the earth. The number of men is small compared to other animals. Among men there are

Mlechhas, *Pulindas*, *Bouddhas*, and *Sabaras* (barbarous and materialistic races). Half of those who are believers in the Vedas are so only in name. They do acts forbidden by the Vedas and observe no religious rules. Among the practically religious large numbers of people are devoted to *Karma* (rituals). One *Jnani* is superior to ten millions of *Karmis*. Among ten millions of *Jnanis* one may attain *Mukti*. A *Bhakta* of Krishna is rare even among ten millions of *Muktas*. A Krishna *Bhakta* is desireless and therefore full of peace, while those who desire enjoyment (भुक्ति), liberation (मुक्ति) and power (सिद्धि) are all without peace. He is a fortunate Jiva who in his roamings (births) through this universe gets, by the grace of Guru and Krishna, the seed of the Bhakti creeper. Like a gardener, he sows the seed and waters it with the acts of hearing (*Shravan*) and reciting (*Kirtan*) God's name. The creeper springs forth, grows, goes beyond the material worlds (ब्रह्माण्ड), reaches *Biraja* (विरजा,—the stream that flows between the material and the blissful worlds), then *Brahman Loka* (the sphere of *Mukti*), then *Paravyoma* (the outskirts of *Goloka* or *Brindaban*), then comes to *Goloka* or *Brindaban* (the abode of Radha-Krishna) and goes up the all-giving tree of the feet of Krishna. There the creeper extends and yields the fruit of *Prema*, the gardener going on all the time watering it with *Shravan* etc. But care should be taken against the mad elephant of '*Vaishnab Aparadh*' (committing offences against a *Vaishnab* devotee)¹ displacing or tearing

¹ These offences are of six kinds, viz.—Beating, traducing, being enigmical to, not showing honour to, insulting and not feeling pleased at the sight of, a *Vaishnava*. These offences cause downfall.

up the creeper. Care should also be taken to see that these parasites do not grow upon the creeper,—viz., desires of enjoyment and liberation and countless other desires, commission of prohibited acts and of violence on creatures, desire for gain, honour or fame. If these parasites are allowed to grow, the growth of the Bhakti creeper will be stunted. Let the gardener cut down the parasites, lead the creeper to Brindaban and taste of its *Prema* fruit. This is the best fruit of life and the highest consummation, the other four kinds of fulfilments (धर्म-अर्थ-काम-मोक्ष) are worth nothing compared to *Prema*.

“Only pure Bhakti can give birth to *Prema*. So I will tell you what pure Bhakti means. Bhakti means cultivation of those kinds of physical (hearing and reciting Krishna’s names and deeds) and mental (remembering His names and deeds) habits, acts and thoughts which should be most agreeable to Sri Krishna and which should be entirely dissociated from all other desires, all other forms of worship and also from *Jnan* and *Karma*.¹ This follows the definitions of Bhakti given in *Pancharatra*² and *Srimad Bhagabat*.”

Pandit Sham Lal Goswami explains the above thus,—“Bhakti is of two kinds, *Sopadhiki* (with *upadhis*, i.e., conditioned) and *Nirupadhiki* (without *upadhis* i.e. unconditioned). The *upadhis* are (1) other desires, and (2) other mixtures. Bhakti with *upadhis* is secondary, and without *upadhis* the primary. That Bhakti is the best and the foremost where the cultivation of physical acts and thoughts (referred to above) is devoid of other desires and

¹ See Introduction III.

² See Introduction III.

mixtures. Other desires are those of enjoyment and liberation. Other mixtures are those of *Jnan* (a sense of unity of Jiva with God) and *Karma* (religious ceremonies, rituals, also *Yoga* practices). . . . Bhakti with desires (such as that of the distressed, and supplicants for some earthly or heavenly good) can give enjoyment here or hereafter. Bhakti with desire of liberation is *Swatic* and therefore comparatively purer. This Bhakti is often mixed with *Jnan*, *Yoga* or *Karma*. The results of Bhakti mixed with *Karma*, *Yoga* and *Jnan* are respectively purification of the mind, communion with Paramatman leading to progressive liberation (कर्म मुक्ति), and realization of Brahman leading to direct and perfect liberation (सद्यो मुक्ति). Best Bhakti is quite different from and independent of these kinds of mixed Bhakti: The cultivation of the mental habits and, exercises involved in the practice of Bhakti definitely show that even Bhakti is an aspect of *Jnan*."

Sri Gouranga continues,—“*Prema* cannot come till there is desire or *Bhukti* or *Mukti*. From *Sadhan Bhakti* (i.e. Bhakti practised through certain mental and physical exercises) comes *Rati* which, when intense, is *Prema*. The growing *Prema* in its progression takes successively the names of *Sneha*, *Man*, *Pranay*, *Rag*, *Anurag*, *Bhaba* and *Mahabhava*.¹ These are *Sthayi* (constant) *Bhabas*. If with these are mixed *Bibhaba*, *Anubhava*, *Swatic Bhava* and *Byabhichari Bhava*, the extract of Krishna Bhakti becomes like nectar in taste, just as curd mixed with sugar, ghee, pepper and camphor becomes a delicious drink, called *Rasala*. According to the temperaments of parti-

¹ Definitions of these perceptions have been given as far as possible at the end of the chapter.

cular Bhaktas, Prema is of five kinds, viz.,—*Shanta*, *Dasya*, *Soukhya*, *Vatsalya* and *Madhura*.¹ . . .

“The examples of *Shanta* Bhaktas are the nine masters of *Yoga* (Kabi, Havi and others), and the four *Sanas* namely, Sanaka, Sananda, Sanatana, and Sanat Kumar. *Dasya* Bhaktas are to be found everywhere and they are numberless. *Soukhya* Bhaktas are Sri Dam and others in Brindaban, also Bhima, Arjuna and others elsewhere. The parents and other superiors of their rank are classed as *Vatsalya* Bhaktas. The milkmaids of Brindaban are the chief Bhaktas in *Madhura Ras*, the queens at Dwarka and the Lakhshmis, who are countless, being inferior to the Gopis.”

Then Gouranga concludes thus,—“I have given you only an indication of the *Bhakti Ras*. Ponder over these lessons and dilate on them in mind. By constant thoughts Krishna appears in the mind. Even an ignorant man can, through His grace, cross the ocean of *Ras*.”

So saying Sri Gouranga embraced Rupa and intended going to Benares. Rupa fell at the feet of his lord and prayed,—“If you permit, I shall accompany you. I cannot bear your separation.”

Sri Gouranga replied,—“Your duty is to do what I tell you to. You are so near Brindaban. Go there, and then you may come back through Bengal and meet me at Puri.”

Rupa and his brother went to Brindaban. Sri Gouranga came to Benares where Sanatan, after his escape from prison, arrived and met him.

¹ These have been fully explained, vide Chapter XVIII of “Sri Gouranga—The Man.”

Rupa stayed for a month at Brindaban and then left, expecting on the way to find Sanatan who was coming to Brindaban from Benares under Sri Gouranga's command. Rupa had heard about his brother's escape from prison and the subsequent events. (See Chap. II).

Rupa coming to know that Sanatan was travelling by the bank of the Ganjes, took that route. But Sanatan after reaching Allahabad, took the public high way which leads direct to Mathura. Hence the brothers could not meet each other.

The austerities which Rupa and Sanatan practised at Brindaban were severe, especially for these two persons who had been lately rolling in wealth. Pilgrims back from Brindaban were always asked by Gouranga's followers as to the life the two brothers lived there. And the account these eye witnesses gave was this,—“They are homeless. They pass solitary nights, each under a tree, but not under the same tree for two nights. They beg for a coarse breakfast at any Brahmin's house, and sometimes have it by begging morsels at several doors (सधुकरि). They have given up all luxuries and live on dry bread and gram. Only a water pot in hand, a patched up quilt and a tattered loin cloth on, each of them takes pleasure in topics on Krishna and dance at the very name of Krishna. Out of twenty-four hours, they take even less than two for rest, and spend the remaining hours of the day and night in worship. Sometimes it happens that they take absolutely no rest and spend the whole night in worship. Sometimes they write books on Bhakti, hear the life-story of Gouranga and meditate on Gouranga.”

Rati (रति)—*Rati* is a kind of feeling (भाव). It is the attachment of the mind to something, the possession of which makes one feel all happy. It is characterized by absorption of the mind in that thing and becomes temperamental,—a permanent mental feature (स्थायी भाव).

Prema (प्रेम)—When *Rati* deepens, it takes the name of *Prema*. *Prema* is characterized by its most soothing effect on the mind and affection for the object of love. The essential sign of *Krishna Prema* is a blissful self (सान्द्रात्मा).

Sneha (स्नेह)—When *Prema*, in its intense form, melts the mind and the mind thus becomes unable to bear separation from the beloved for a moment, it is called *Sneha*.

Man (मान)—When intense *Sneha* makes the mind taste of a certain unexperienced-before sweetness, but at the same time assumes the guise of un-charitableness towards the beloved, it is known as *Man*.

Pranaya (प्रणय)—When an intense state of *Man* binds the mind in unification to the beloved, it is called *Pranaya*.

Raga (राग)—When intense *Pranaya* converts even keen sorrow into happiness, it is *Raga*.

Anuraga (अनुराग)—When *Raga* becomes intense and causes newer and newer forms of pleasure to flow from the association of the beloved, constant enjoyment of whose company might otherwise produce indifference or satiety, it is called *Anuraga*.

Bhaba (भाव)—When *Anuraga* brings on a state which is only realizable by one's own self (स्वसंवेद्य दशा) and therefore inexpressible otherwise, it is called *Bhaba*.

Maha Bhaba (महा भाव)—This is practically the same as *Bhaba* and of course the highest culmination of all the previous states. This is rare even among the queens of Sri Krishna at Dwarka and is illustrated only in the lives of Gopis of Brindaban, especially Radha (सिद्ध महा भाव रूपा राधा ठाकुराणौ)।

Sthayi Bhaba (स्थायीभाव permanent Bhaba)—In Bhakti literature the *Rati* in relation to Krishna is called *Sthayi Bhaba*, vide definition of *Rati* above.

Bibhaba (बिभाव)—It is of two kinds,—(a) *Alamban Bibhava* (आलम्बन बिभाव)—The object that generates *Bhaba* or *Rati*, e.g., Krishna is the *Alamban* of Radha's *Rati* and Radha is the *Alamban* of Krishna's *Rati*. An intimate Bhakta or associate of Krishna is an *Adhar Alamban*. (b) *Uddipan Bibhaba* (उद्दीपन बिभाव)—That which inflames, accentuates, causes the *Rati* to grow, e.g., the southern wind (मलय सारत), moonlight, Sri Krishna's qualifications, dress, smile, flute, footmark, places like Brindaban, *Tulsi* plant, Bhakta etc.

Anubhaba (अनुभाव)—The outward physical signs which appear when *Rati*, through *Alamban* and *Uddipan* becomes manifest, go by the name of *Anubhaba*, e.g., dancing, singing, rolling

on the ground, crying, twisting the body (गामादा मूढ़ी), roaring, yawning, quick respiration, ignoring public opinion, discharging saliva (लाला श्राव), grating laugh (अट्ट हास), reeling (घुर्णा) hiccup (हिकका) etc.

Satwic Bhava (सालिक भाव)—The mind which is possessed by any *Bhava* in relation to Krishna is called *Satwa*, and the symptoms of *Satwa* are called *Satwic Bhavas*. These are eight in number, viz.,—Stupor (स्तब्ध), Perspiration, thrill (रोमाञ्च) broken voice, shaking, physical discolourment (वैवर्ण्य), tears, cessation of physical functions or unconsciousness.

Byavichari Bhava* (व्यभिचारो भाव)—It is otherwise called *Sanchari Bhava* (सञ्चारी भाव), because it adds motion to other *Bhavas*. A *Byabhichari Bhava* is not itself constant, and though active for a short time, adds zest to and thus enhances the effectiveness of the *Sthayi* or permanent *Bhava*. The *Sthayi* is like an ocean and the *Byabhichari Bhavas* are like the rising and falling waters of the ocean. The *Byabhichari Bhava* is of thirty-three kinds, such as, sorrow, repentance, pride, fear, despair and so on.

There are seven other *Rasas* (रस) which at times take minor parts in the play of *Shanta*, *Dasya* etc. They are humorous (हास्य), Marvellous (अद्भुत), Heroic (वीर), Pathetic (करुण), Revolting or hateful (वैभत्स), Angry (रौद्र) and frightful (भय).

CHAPTER II.

SRI GOURANGA TEACHES SANATAN.

Rupa, at the time of quitting the service of the Mahomedan king, Hussein Khan, and bidding farewell to his worldly career for ever, had left a sum of Rupees ten thousand in deposit with a shopkeeper of Gour, the then Capital of Bengal, as the probable price of freedom for his elder brother Sanatan who was rotting in jail as a state prisoner. Rupa came home and sent an intimation of this fact to his imprisoned brother and advised him anyhow to get out of jail and make good his escape with the help of the money, and proceed to Brindaban. Sanatan was pleased and bought the assistance of the Muslim gaoler in the following manner. Sanatan told the Jailer,—“You are a living *Pir* (Musalman Saint) and a very pious soul indeed. You are well acquainted with Kuran and your sacred books. You know that any body who can with his own money set at liberty even a single prisoner is rewarded by God with salvation. In times past I did you many a good turn. You can now repay my service by setting me free for which I offer you five thousand Rupees.”

The Jailer replied,—“I fear the wrath of the king, if I take this step.”

Sanatan,—“Don't you fear. The king has gone to the south (on a military expedition). If he ever returns, tell him when I was out to answer a call of nature on the banks of the Ganjes, I jumped into the river with my

fetters on and got drowned or was carried away by the current and that, though you tried your best, you could not recover my body. There is no fear on this score, because I will not stay in this city but will turn a *Darvesh* (Mahommedan Faqir) and go to Mecca!"

Finding the Jailer hesitating, Sanatan piled Rupees seven thousand before the officer. The Jailer eyed the big offer and took the tempting bait. He threw off the fetters of his ward and took him across to the other side of the Ganjes under cover of the night. Sanatan avoided the public road, took an unfrequented track, and was running on day and night until he reached a hill called Patra. There he went to the landlord, a petty Zemindar, and requested him for help to scale the hill. The Zemindar was told by an astrologer that Sanatan had with him eight gold *Mohars*, and pretended to show him unusual honour with the ulterior object of killing him for the money. After two days' fast, Sanatan partook of the fare provided by the Zemindar, but a shrewed man that he was, he suspected that at the bottom of all this exceptional attention there might be something else,—not a mere consideration of respect for a guest. Sanatan asked Ishan, the servant who accompanied him, if the latter had any money with him. Ishan admitted that he had seven gold *mohars*. Sanatan rebuked him and told him that it was not money but death. Sanatan then took the gold *mohars* and went straight to the Zemindar and placed the money at his disposal and requested him to arrange for a safe crossing over the hill. The Zemindar laughed and confessed that he had intended to murder Sanatan for the money at night and was glad that he had not to commit the sin ; but he was so pleased that

he declined to take the money. Sanatan told him,—“If you do not take the money, somebody else on the way may kill me for its sake.” The man then accepted the money and ordered four sepoyes to escort Sanatan safely over the hill. Sanatan again asked Ishan if the latter had still any money left with him. Ishan said he had one more gold *mohar* left. Sanatan asked him to go back home with his *mohar*.

Sanatan now alone, penniless and without fear, reached Hazipur where Sri Kanta (श्रीकान्त), his sister's husband, was staying at the time on a royal commission with three lacs of rupees for purchase of horses. Sri Kanta quite accidentally saw Sanatan and pressed him to give up the attire of the Faqir and be a gentleman again. Sanatan did not agree, left Hazipur to wend his way to Benares. When Sanatan came to Benares in the garb of a Faqir, he heard that his lord Sri Gouranga was also residing there at the time in the house of Chandra Shekhar. Sanatan came to Chandra Shekhar's house and was waiting outside. From inside the house Sri Gouranga felt the presence of one of his chosen, and told Chandra Shekhar,—

“Go and bring the Vaishnab who is waiting outside at the door.”

Chandra Shekhar went but came back and told Sri Gouranga,—“I do not find any Vaishnab at the door.”

“Is there anybody at the door?”

“There is a *Darvesh*.”

“Bring him in.”

Sanatan was coming guided by Chandra Shekhar. As soon as Sri Gouranga's eyes met Sanatan, he left his seat and advanced and took the latter in his arms. Sanatan

cried,—“O lord, do not touch me! I am untouchable.” But the lord heeded not and said,—“I touch you to purify myself! By your Bhakti you can purify the world.” Locked in each other’s embrace, both began to shed tears of love. Gouranga took Sanatan by the arm, seated him by his side, caressed him and nursed him with tender affection. Under his direction, Sanatan had a shave and a bath in the Ganjes. Chandra Shekhar gave him a new cloth which Sanatan refused and begged for an old cloth instead. Sanatan had a rather costly blanket on. Sri Gouranga significantly looked at it. Sagacious Sanatan understood the meaning of Gouranga’s glances and, at the Ghat of the Ganjes, exchanged the blanket with a tattered wear of another man. Sanatan attired himself in the loin cloth of a Sadhu and began to live by begging. Who is the greater,—Sanatan the minister of the king of Bengal or Sanatan the Vairagi Sadhu? Let Shankaracharya reply,—“Fortunate is he who wears a loin cloth!” Let Sri Gouranga reply, —“Sanatan, Krishna is very merciful. He has taken you out of hell.” Sri Gouranga was pleased with Sanatan’s humility and sacrifice,—qualities essential in a true disciple and learner. Sanatan had this time the advantage of Sri Gouranga’s company for two months, and this period was utilized by the latter in giving his worthy disciple a thorough grounding in the Goudiya Vaishnab Philosophy.

Sanatan fell at the feet of Sri Gouranga and asked,—
“I have wasted my life in useless pursuits. I am ignorant. Who am I and why do the three kinds of miseries (of body, mind and the phenomenal world) afflict me? What is the goal of life and what are the means of reaching it? Have mercy on me and teach me.”

It will be seen that Sanatan went to the very root of the problem of human life. Sri Gouranga said,—“You have got the grace of Sri Krishna. You know every thing. You have no miseries. Yet you are asking me about these things, because it is the nature of Sadhus to do so in order to be confirmed in truth. I will tell you every thing, because you are a fit person to propagate the cult of Bhakti.” Sri Gouranga proceeded,—“A Jiva has been by nature Krishna’s servant from a beginningless past and shall remain so for eternity, whether he knows it or not. He is the ‘*Tatastha Shakti*’ of Krishna, and is a manifestation of His *Shakti* which is both separate and not separate from Him.¹ For example, the outer rays of the sun are, in point of their illuminating nature, not separate from the sun, but as fractional parts of the sun they are separate from the sun. Also when they are covered by shade they are cut off from the sun and become separate from it. Again the spark of a fire is, as light, not separate from fire ; but when the spark goes out, or when it falls in a dark place, it becomes separate from the fire. A Jiva under the influence of *Maya* forgets Krishna and turns to the outer objects, the senses, in consequence of which he alternately suffers and enjoys, being sometimes in hell and sometimes in heaven, as if he were a criminal ducked in a stream under orders from a king. A Jiva can free himself from *Maya*, when by the grace of saints and the teachings of Shastras, he turns his mind to Krishna. Krishna in his mercy has caused the Shastras to be written, so that the *Maya*-charmed Jiva can acquire wisdom. Krishna

¹ This has been explained in “Introduction II—Brahman-Ishwar-Jiva-Jagat.”

through the Shastras, through Guru and Himself as the Teacher within, saves the suffering Jiva when he realizes that Krishna is his Lord. But this state can only be attained by Bhakti."

Sri Gouranga proceeded to illustrate this by a story which runs thus,—once an well-informed man came to the house of a poverty stricken person and told the latter about his father's death elsewhere and also about the wealth left behind,—somewhere under ground within the compound of the house. The poor son knew not where to find it until his visitor explained him the means. The visitor said,—'If you dig on the south, you will get a host of wasps to sting you. If you dig on the west you will meet a *Jakhsha* or demon who will obstruct your path. If you dig on the north you will meet a black cobra which will devour you. Dig then just a little on the eastern side and you will come by the wealth.' The warning given here against failures on sides other than the east refers to the paths of *Karma*, *Yoga* and *Jnan*. Because *Karma*, like the sting of wasps, brings sufferings in its track ; *Yoga* only produces union with Paramatman, but cannot make the *Yogi* enjoy the sweatness of Krishna, just as a *Jakhsha* only guards over his treasure but cannot enjoy himself or make others enjoy ; and *Jnan*, like the cobra from whose grip the victim never escapes, permanently disables the Jiva from realizing the sweatness of Bhakti. The remaining side, the east, is the path of blissful Bhakti, which like the rising sun on the eastern horizon, dispels darkness and fills the world with its effulgent rays.

According to the revealed scriptures three things are to be determined to arrive at the truth and gain the end

in view. These three things are,—the Relation (संबंध). the Means (अभिधेय) and the Need (प्रयोजन)

1. THE RELATION. (संबंध)

The one thing and the only one thing which all scriptures bear relation to, aim at, elucidate and demonstrate is Krishna, the Supreme God, By direct assertion, by analogy, by positive and negative proofs, the scriptures want to establish Krishna. Krishna has three energies, viz., the conscious energy (चित्शक्ति), the material energy (माया शक्ति), and the organic energy (जीव शक्ति); but the expressions of the energies are endless. Krishna in His real essence is One Undivided Consciousness (अद्वय ज्ञानसत्त्व ब्रजेन्द्र नन्दन) which appears as *Brahman* to the followers of the *Jnan* path, as *Paramatman* to the followers of the *Yoga* path, and as *Bhagaban* to the followers of the *Bhakti* path. The *Bhagaban* aspect is the fullest and the other two are His parts.

Krishna's manifestations come under three categories, viz.,—*Swayam Rup* (स्वयं रूप), *Tadekatma Rup* (तदेकात्म रूप) and *Avesha Rup* (आवेश रूप).

(1) *Swayam Rup*.—Krishna has a form of His own which is unique and is the prototype of all other forms of His.¹ This, His own form, is technically called *Swayam*

¹ The meaning aimed at is that Krishna appears in different forms, yet He remains intact in His own form. Expression of innumerable forms in His own unchanged form is what is believed to be true. That is to say, He does not become many, but many appear in His one and the same form. In His one and the same form different forms, colours, weapons, dresses, characteristics and names are noticed. (अनन्त रूपे एक रूप नाहि किछु भेद)।

Rup. It is that of a boy of *Kishore* age (between 10 and 16 years), dressed as a cowboy or a milk-man's son, a flute in hand etc. The *Swayam Rup* manifests itself in two ways, viz.—(i) Primary (technically called मुख्यप्रकाश *Mukhya Prakasha* or प्रभाव प्रकाश *Prabhava Prakash*), such as the numerous Krishnas in the *Rasa* (रास) Dance, or in His queens' boudoirs in the palaces of Dwarka, and (ii) Secondary (technically called गोण प्रकाश *Gauna Prakasha* or विलास *Vilas*), such as (a) Krishna as Devaki's son when two-armed, Balaram and others (विभव प्रकाश), and (b) four-armed Narayan in *Vaikuntha*, Devaki's son when four-armed or with *Khshatriya* (not cowboy) characteristics (प्रभाव विलास). *Vilases* have their *sub vilases* again, and the chief among them number twenty-four. On the chief eight points of the *Paravyom*, reside these twenty-four manifested Gods, three on each point and each in a *Vaikuntha* of his own. The whole *Paravyom* is presided over by the great Narayan. Some of these *Vilases* come down on earth as Avatars from time to time.

(2) *Tadekatma Rup*.—The two kinds of secondary manifestation—(a) and (b)—mentioned above come under this head. *Tadekatma*, except as regards its get-up and certain characteristics, is all but Krishna's *Swayam Rup*. *Tadekatma* is called *Swamsa* (स्वांश i.e. own part) when it is of lesser powers than *vilas*. The examples of *Swamsa* are the Avatars such as *Purusha* (पुरुष), *Matsya* (मत्स्य), *Kurma* (कूर्म) etc.

(3) *Avesha Rup*.—Any highly evolved Jiva who is imbued by Krishna with a part of His power (शक्ति), such as Jnan etc., is called His *Avesha Rup*. *Avesha Rupas* are innumerable, and may differ according to the degree

of power imparted. The examples are,—Sanakas (*Jnan Shakti*), Narad (*Bhakti Shakti*) and so on.

The *Sub-Vilases* referred to above have again their own *sub-vilases*, and in this way they are innumerable,—each with a separate kind or set of dress, weapons, characteristics etc. Some details may be found in the original text (*Chaitanya Charitamrita*).

AVATARS.

Krishna's *Avatars* are innumerable just as the stream-lets issuing from a vast lake are innumerable. All the Avatars are permanent residents in *Paravyom* or *Vaikuntha*, the abode of Narayan, which lies beyond the created universe. They are called Avatars when they descend to the created worlds for special dispensations. They are of six kinds, viz.,—

(1) *The First Purusha* (प्रथमपुरुष).—As mentioned above, Balaram is a *Vilas* manifestation of Sri Krishna. Sankarshan is a part manifestation of Balaram, and is the first functionary at the beginning of the creation. Of the three energies of Krishna, *Will* (इच्छा शक्ति), *Intelligence* (ज्ञान शक्ति) and *Action* (क्रिया शक्ति), the last predominates in Sankarshan. Sankarshan is lying down in the *Karanarnaba* (Ocean of the primordial cause), otherwise called *Biraja*, which is free from the contamination of the material *Gunas* and is the boundary between *Paravyom* and the material worlds. Matter or *Maya* or *Prakriti* is on the world side of the ocean. *Maya* cannot touch Sankarshan. Yet the association of Purusha i.e. Sankarshan with *Prakriti* i.e., Matter, is necessary for the creation of the worlds. Sankarshan therefore touches *Maya*

with the 'reflection of the light of his body' (सांग विशेष आभास रूप). Srimad Bhagabat says,—'*Purusha* is a part manifestation of the *Chit Shakti*, that is, the Supreme Shakti of God. Influenced by *Chit Shakti* and *Kala Shakti* (काल शक्ति) *Purusha* places the seed of Jiva-consciousness in *Maya*. The *Purusha*-vitalized part of *Maya* (or *Purusha* in *Maya*) acts as the efficient cause (निमित्त कारण) and the purely matter part of *Maya* as the material cause' (उपादान कारण) of the worlds. The association brings forth the evolution of the creation, first in the form of *Mahat Tattwa*, i.e., the Great Principle which is the subtle foundation of the mind, the senses and so on down to the elements of earth, fire etc., also of the Jivas according to their previous *Karma*. This First *Purusha* (*Sankarshan*) is also called *Maha Vishnu*, or *Maha Purusha*.

(2) *The Second Purusha* (द्वितीय पुरुष).—The First *Purusha* having created innumerable worlds as above, multiplied himself into innumerable self-same forms, by one of which he entered each of these worlds and became its Knower or Controller. After having entered a world he found it 'completely dark and without accomodation for him.' He contemplated and filled half the space with the sweat of his body and laid himself down on a serpent bed in this water which is called *Garbhodaka* (Gestation ocean). Out of his navel grew up a lotus in which *Brahmâ* was born, and in its stem were created the seven upper and the seven nether regions. This second *Purusha* as *Brahmâ* creates, as *Vishnu* preserves and as *Rudra* destroys. He is also called *Hiranya Garbha*, the Controller of his world and the Thousand-headed One (सहस्र शीर्षा पुरुषः) in the Vedas.

(3) *The Third Purusha* (तृतीय पुरुष).—Vishnu, the Pre-server mentioned above, is called the Third Purusha who is the Controller of each individual self. He rests in *Kshirodaka* (Milk Ocean).

These three are the Purusha Avatars of Krishna.¹

Krishna's *Lila Avatars* (लीला अवतार) are numberless. The examples are the Fish, the Tortoise, the Boar, Ram, Narsingha, Baman and so on.

GUNA AVATAR.

Brahmâ, Vishnu and Shiva, mentioned under head "the Second Purusha", are the *Guna Avatars* (गुण अवतार) of Krishna. The place of Brahmâ as creator is generally

¹ In Theosophical literature the First Purusha is described as the "Supreme Logos", the Lord of the whole creation; the second as the "Solar Logos", the Lord of one world or solar system; and the third as the "Planetary Logos", the Lord of each planet. For Vedantic view see Introduction II. It may be added here that, in the matter of creation, Ishwar (Brahman with Maya) is the First Cause, the Controller of all causal bodies. From Ishwara comes Hiranyagarbha, the Second Cause, the Controller of mental bodies (not of any one world but of all worlds). From Hiranyagarbha comes Virat, the Third Cause, the controller of all physical bodies (of all worlds). From the Vrihat innumerable Brahmâs, Vishnus and Shivas spring forth. Each trinity (Brahmâ-Vishnu-Shiva, each in its own field) is the Regulator of one of the worlds. In one particular creation (कल्प) Brahmâ comes first, in another Vishnu, in another Shiva. That is why the order of priority varies according to different Shastras. In Puranas this is largely determined by causes explained in Introduction I. In Vedic literature generally we find that the word 'Brahmâ' stands for Hiranyagarbha (e.g. see Manduk Upanishad 1-1-1). Except Ishwar, the *Karan Brahman*, all are *Karjya Brahman*, controlled by Maya and merge in Ishwar in *Pralaya*.

filled by promotion of some one from the rank of Jivas who has exceptional deeds of virtue and Bhakti to his credit, and is invested with power by Krishna through the second Purusha to do the creation work. If in any aeon (कल्प) a suitable Jiva is not available, Ishwar Himself, by a part manifestation, takes the office of Brahmâ. For the purpose of destruction, a fractional part of a part of Krishna Himself (निजांश कलाय) takes on *Tamas Guna* and assumes the form of Rudra. Rudra is associated with *Maya* and subject to changes (विकारो). He is not separate from Ishwar or Krishna, and yet is a separate entity in the same way as milk mixed with acid becomes curd which is nothing but a form of milk but cannot become milk. Vishnu, though *Satwa Guna* predominates in him, is yet beyond *Gunas* and *Maya*, and is almost equal in power to Krishna, being a part of the latter. Brahmâ and Shiva are Bhaktas and obedient servants of Krishna but Vishnu's essential form is the same as Krishna's.¹

MANWANTARA AVATAR.

Manwantara Avatars (मन्वन्तर अवतार) are countless. There are fourteen such Avatars in one day of Brahmâ's life (Brahma's one day is equal to 4,298,280,000 human years);¹ therefore, 420 in one month, 5,040 in one year, and 5,04,000 in his total life period which consists of his one hundred years (i.e. 15,4738,080,000,000 human years). There being countless worlds and countless Brahmâs, the number of *Manwantara Avatars* is simply beyond calculation.

¹ For a contrast see Introduction I.

² See Vishnu-Puran.

YUGA AVATAR.

Krishna comes down on earth in each of the four *Yugas*, viz., *Satya*, *Treta*, *Dwapara* and *Kali*, taking on bodies of white, red, dark and yellow complexions respectively. *Jnan*, sacrificial rites (यज्ञ), worship (of Krishna) and *Sankirtan* are the respective means of salvation prescribed for the four *Yugas*. In *Kali* (the present *Yuga*) *Sankirtan* is the principal religious duty, and yields the same fruit as *Jnan* etc. in other *Yugas*.

Here Sanatan asks,—“How are we to know a certain being to be an Avatar or not? Gouranga replies,—“We are to decide it by the signs given in the *Shastras*. An Avatar does not say ‘I am an Avatar’. But the sages have described in the scriptures the means by which to know an Avatar. He is an Avatar whose physical as well as mental characteristics (स्वरूप लक्षण) and also whose deeds (तटस्थ लक्षण) answer to the prescribed requirements. An Avatar is recognized as such only by some discerning persons (एव दृष्ट लक्षणे केव जानेन ईश्वर).

Sanatan again intervenes and asks,—“If in this *Kali Yuga* there is a person who is of yellow complexion, whose work is to spread *Sankirtan* and who distributes *Krishna Prema* I can certainly take him to be an Avatar of Krishna. But would you kindly confirm my conclusion, so that all doubts may be removed?”

[Sanatan's object was obvious. But Gouranga abruptly put a stop to his disciple's curiosity and said,—“Sanatan, give up all this ingenuity.” Sanatan thus failed to get an admission out of the mouth of his lord that he was an Avatar].

SHAKTYAVESHA AVATAR.

The Avatars under this head (शक्त्यावेश अवतार) are the same as those under '*Avesha Rup*' described before. The '*Bhibhutis*' or Power-manifestations mentioned in the Bhagabat Gita (Chap. X) all come under this head.

[It will be observed that most of the above named Avatars are either *Swamsa* (Krishna's own part), or *Avesha* (possession). Krishna, however, though a *Lila Avatar*, is *Purna*, i.e., the full God.]

CONTINUITY OF KRISHNA LILA.

Sri Gouranga then explains to Sanatan that Krishna's *Lilas* whether relating to His birth, childhood, boyhood or budding youth are continuous, eternal and without break, both in *Goloka*, his permanent abode, and in the material worlds. To his Bhaktas he always appears in his budding youth (किशोर वयस) which is said to be the best part of life. He appears successively in one world after another and does His *lilas* continuously, just as the sun goes round the constellations in the zodiac in unbroken rotations.¹ He is the fullest in *Goloka* or Brindaban, fuller in Mathura and full in Dwarka.

VAISHNAB COSMOGRAPHY.

The topmost region is *Goloka* which is Krishna's innermost quarters, full of sweetness and powers. Here

¹ Krishna's *Lila* in *Goloka* is unmanifest and is only with the perfect (सिद्ध) and continues simultaneously with His manifest *lilas* with the perfect and the aspirants alike (सिद्ध and साधक) in the material worlds. In this sense both His *Lilas* are eternal (*Nitya*)

he lives with his family, i.e. father, mother, Gopis, Radha, friends, companions, cows. Constant (नित्यलीला) *Lilas* such as *Rasa* (रास), play with cowboys, etc. etc., are going on simultaneously there. *Yoga Maya* is arranging all this as His hand maid. Brindaban is the replica of Goloka. Though Brindaban is apparently a material region, and Goloka purely a non-material one, yet all the transcendentalism of the latter characterizes the former through the power of *Yoga Maya*.

Below Goloka is *Paravyom* which is Krishna's middle quarters, and in which are located numerous *Vaikunthas*. Each *Vaikuntha* is immense in dimensions, but all the *Vaikunthas* put together occupy only a corner of *Paravyom*,—so vast in extent it is. Here the companions and attendants of Sri Narayan (four-handed manifestation of Sri Krishna) reside, full of divine powers. *Goloka*, *Paravyom* and the *Vaikunthas* combined are like a lotus of which the first is the innermost centre (कणिका), and the last two are the petals (दल). Next down is *Brahman Loka* (ब्रह्मलोक) or *Mukti Loka*, for this is the region of formless Brahman, the light of Krishna's body, and is the goal of those who seek *Nirvan Mukti*. [This is not to be confounded with *Brahma Loka* or *Satya Loka* which is creator Brahman's region, and located within *Brahmanda* (ब्रह्माण्ड) i.e. the created material worlds.]

Below and round *Paravyom* is the *Biraja* (विरजा) which extends like an ocean and forms the boundary between the non-material regions of *Goloka* and *Paravyom* on the one side, and the material worlds on the other. The material worlds, which are the expression of Krishna's *Maya Shakti*, represent only a quarter of His power, and the non-material regions which are immortal, eternal,

the expression of His *Chit Shakti*, represent the remaining three-fourths. Within the material worlds lies the *Debi Dham*, i.e., the region of illusory *Maya*, acting as Krishna's bond maid. Material worlds are the outer quarters of Krishna.

[The above is according to Chaitanya Charitamrita. Sanatan Goswami, commenting on Haribansa Puran shlokas in this connection, gives the following description (vide Sri Brihat Bhagabatamrita).—

Goloka is situated in *Maha Akash* (the Great Space) as distinguished from material *Akash* (space). *Akash* = *Brahman*, because both are illimitable, formless and all-extensive. *Maha Akasha* = *Para Brahman* = Sri Krishna (परब्रह्मशब्देनैव भगवान् शीघ्रं षोडशोद्यते). Below Goloka is *Braman Loka* (ब्रह्म लोक) and *Brahman Loka* = *Vaikuntha* (Narayan's place, Narayan being therefore Brahman). Below *Brahman Loka* or *Vaikuntha* is *Shiva Loka* (Shiva's place). Below *Shiva Loka* is *Mukti Pada* (मुक्तिपद), below which is *Biraja*. On the material side of *Biraja* are *Satya Loka* i.e. Brahma's (ब्रह्मा) place and different kinds of heaven.

It will be seen that the material *Akash* cannot be the Brahman referred to above. Also, though there is likely to be a confusion of terms, the *Mukti Pada* in the above is the same as *Brahman Loka* or *Mukti Loka* (the place of formless Brahman) of Chaitanya Charitamrita. The word *Brahman Loka* has therefore been used in two different senses in the two works.]

Brahman Loka (according to Chaitanya Charitamrita) is sometimes called *Siddha Loka* (सिद्ध लोक) where the liberated *Jnanis* find their ultimate goal along with the

devils (दैत्य असुरादि) killed by Vishnu, for neither the *Jnanis* nor the devils can go higher up i.e. to *Vaikuntha*.

Krishna in His own real Self lives, moves and has His being in His transcendental *Chit Shakti*. All His powers and sweetness are the properties of the *Chit Shakti*. That He is called Bhagaban is because *Chit Shakti* causes all His desires to be fulfilled.¹

Sri Gouranga, while thus speaking on Sri Krishna, was in a mood of ecstatic joy and began a vivid picture of Krishna's form and beauties in rapturous language,—a long description which is omitted here.

II. THE MEANS (अभिधेय)

Sri Gouranga having explained that the theme of all Shastras is Sri Krishna, now proceeds to deal with the means and the application of the 'means' to attain Sri Krishna. He says that the means to win Krishna and Krishna-Prema is *Bhakti*,—this is the conclusion of all Shastras. Of the Jivas who are so many particles of Krishna, the emancipated ones constantly worship Him, and those in bondage are away from Him and therefore suffer all sorts of afflictions. If the sufferer can get the help of a saint's instructions, he can get *Bhakti* and be free from miseries. *Bhakti* is the chief means and the other means *Karma*, *Yoga* and *Jnan* are dependent upon *Bhakti* to produce results. The person who thinks himself to be liberated and is yet without *Bhakti* is not pure. He who

निज चिच्छक्त्ये कृष्णं नित्यं विराजमानम् ।

चिच्छक्तिं सम्पत्तिरप्युद्देश्यं नाम ॥

सेइ स्वराज्य लक्ष्मी करे नित्य पूर्ण काम ।

अतएव वेदे कहे सेइ भगवान् ॥—Ch—Ch.

can say for once—'Krishna ! I am thine' is saved by Him. Let the man who wishes either enjoyment of pleasures, or salvation, or powers, if he is intelligent, worship Krishna. The worshipper who has no desires is granted His saving grace even without asking for it. The worshipper who prays to Krishna for objects of sensual pleasures, mistake poison for nectar ; but Krishna takes pity on him for his ignorance and divests him of his desires by giving him a taste of the sweetness of his feet. Krishna Himself teaches through Guru and also as the Great Teacher or Controller (अन्तर्यामी रूपे) within self. Associations with saints and great souls is indispensable for getting Bhakti. Let aside realization of Krishna, even coarse worldliness is not cured without the mercy of a saint (*Sadhu*) which, even if only for a moment, can give every good.

The last injunction of Krishna in the Gita for Arjuna to obey is,—'Be devoted to me, be my Bhakta etc,' and should be considered as the most binding of all previous directions regarding *Karma*, *Yoga* and *Jnan*. He is the fittest man and he can save the world who is well-acquainted with Shastras and has also firm faith (श्रद्धा) in them. According to the degree of attachment (रति) and love (प्रेम) Bhaktas are of different kinds,¹ vide Srimad

¹ सर्वभूतेषु य पश्येद् भगवद्भावमात्मनः ।
 भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥
 ईश्वरे तद्भीनेषु वालिशेषु हिसत्सु च ।
 प्रेम मैत्री कृपोपेक्षा यः करोति स मध्यमः ॥
 अर्चायामिव हरये पूजां यः शङ्कते हते ।
 न तद्भक्तेषु चान्येषु स भक्ताः प्राकृतः स्मृतः ॥

Bhagabat, Canto XI. (This has been explained already in Introduction III 'What is Bhakti'?)

All great virtues are found in a Vaishnab. Krishna's qualities are communicated to His Bhakta. The signs of a Vaishnab in brief are,—compassion (for suffering men), non-antagonism (even towards antagonists), truthfulness, equilibrium of mind in pleasure or pain, unenviousness, generosity, tenderness, physical purity, non-avariciousness, spirit of benevolence, mental restraint, surrender to Krishna's will, desirelessness, unworldliness, cool perseverance, control over (the 'six waves' of) thirst-hunger-grief-illusion-senility-death, moderation in eating, carefulness, respectfulness (to others), indifference to honours (for himself), equanimity, mercifulness, non-deceitfulness, acquaintance with the conditions of bondage and liberation, capability (to awaken others to a sense of their duty), silence.

A vaishnab must shun bad company, company of the lascivious and non-Bhaktas. A true Pundit will worship none but Krishna, because He is ever loving towards his Bhaktas, never ignores a service done, powerful and charitable.

The essentials of *Sadhan-Bhakti* (disciplinary course of Bhakti) are hearing of God's name etc. (see Introduction III), which in time produce Prema. Really Prema is not a thing to be produced, because it is self-existent. *Sadhan Bhakti* only causes Prema to shine by purifying the heart. In its *Sadhan* stage, Bhakti has to follow the rules of Shastras. The rules require that one must take the shelter of a Guru, get initiated, serve the Guru, willingly learn the principles of true religion from the Guru, follow the path of saints, give up enjoyments, cultivate love for Krishna, live in places of pilgrimage related

to Krishna (such as Dwarka, Puri, bank of the Ganjes etc.), take alms just so much as will satisfy actual needs, keep fast on each eleventh day of the moon (in each half of the month—एकादशी), nurse the *Dhatri*, i.e., आमलकी (*Phyllanthus amblica*) and *Aswatha* (*Ficus religiosa*) trees, also cows, Brahmin learned in Vedas, and Vaishnabas. He must avoid the sins of omission and commission connected with *Seba* (सेवा) and *Nam* (नाम). The *Seba* sins are of forty-two kinds, such as (1) using a vehicle or shoes while going to a temple of God, (2) Not taking part in God's festivals, (3) not making obeisance to an image of God and so on. The *Nam* sins are of ten kinds, viz.—(1) traducing great souls, (2) thinking the names, attributes etc. (नाम गुणादि) of Shiva as separate from those of Vishnu, (3) slighting the Guru, (4) traducing the Vedas and the Shastras which follow the Vedas, (5) explaining away (अर्थ वाद कल्पना) the greatness of the name of Hari, (6) putting imaginary constructions on the greatness of the name of Hari, (7) committing sins on the strength of the purifying effect of *Nam* (that is, not abstaining from committing sins and not repenting in the belief that *nam* will save), (8) comparing the utility of taking *Nam* with other good deeds (because nothing can compare with *Hari Nam*), (9) giving instructions on *Hari Nam* to those who are without faith, without inclination (to hear or practise) and without a taste for it, (10) feeling aversion to *Nam* even after hearing its greatness.

The Vaishnab-Bhakta ought to avoid the company of those who are without Vishnu-initiation (विष्णु दीक्षा) and who do not observe the *Ekadshi* fast. He should not receive too many disciples, should avoid the study of too

many books and material arts,¹ take gain and loss in the same spirit, should not give way to grief, should not speak ill of other Deities (than Vishnu) and other Shastras, should not give ear to calumny of Vishnu or Vaishnabas, should not listen to worldly talk (*वाच्य वार्ता*) He should do nothing to cause uneasiness to any being either in mind or in speech. He should cultivate the nine kinds of Bhakti.

Then follows another list of duties prescribed for the Bhakta, the chief among which are association with Sadhus, chanting of *Nam*, listening to the reading of Srimad Bhagabat, living in Mathura and worshipping divine images with faith. Some perform one of these duties, some many—the object being to secure unshaken adherence (*निष्ठा*) to the Faith, which will beget love.

He who worships Krishna without any desire owes no debts to the minor gods, the *Rishis* and the *Pitris* (the Father-gods or the manes of forefathers). He who worships Krishna and leaves alone the ritualistic religion other than the rites connected with the practice of Bhakti, is never attracted to forbidden acts. Even if through ignorance he is tempted to sin, Krishna purifies him without any outward purificatory ceremony (*प्रायश्चित्त*).

Gouranga continues,—“Sanatan, now listen to what I say about the form of Bhakti which follows love (*रागावगा-भक्ति*),” and proceeds to explain this in brief. This is to be found chiefly in Brindaban. This is characterized by

¹ The original phrase is, *बहु गत्य कलाभ्यास* which, according to some, means “partial or incomplete study of many books”. The word ‘Kala’ कला means a part, also an art.

deep longing for and a spirit of intense devotion to the God of one's heart (इह). He who has got this Bhakti is above scriptural injunction, or reasonings. His practice is both external (hearing, chanting etc.), and internal i.e. serving Krishna day and night mentally by assuming one of the relationships with Him, such as that of a servant, a comrade, a parent, or of a Gopi in love with Him.

III.—The Need (प्रयोजन)

Sri Gouranga says,—“Now listen. The fruit of *Bhakti* is *Prema*, and *Prema* is the thing needed. By listening (to what I am going to say) one can have a conception of the sweetness of Bhakti. Deep *Rati* (रति) in Krishna is *Prema*. Now, hear the signs of *Prema*.” He then continues as follows,—

“If, as a piece of fortune, faith (श्रद्धा) is ever generated in a man, then he associates with *Sadhus* (साधु सङ्ग). As a result of keeping company with *Sadhus*, he practises the different kinds of *Sadhan-Bhakti*, such as hearing, chanting of God's name etc. These practices gradually remove all unfavourable obstacles in the way (अनर्थनिवृत्ति). These obstacles may result from bad deeds as well as good deeds. By the removal of all obstacles he gets steadfastness (निष्ठा) undisturbed by distractions; then a keen desire (रुचि) to follow the practice referred to. (So far it is more or less a matter of reasoning). Then comes attachment (आसक्ति) which bespeaks a taste of sweetness. From attachment sprouts up the germ of love (प्रेमबिडुर) or *Bhava* in heart. When this *Bhava* becomes deep, it takes the name of *Prema* which is the Great Need of human

life and is the abode of all bliss. These are the gradual stages in the generation of *Prema*.¹

“He in whose heart germinates *Bhaba* or *Rati* is to be known by these signs:—He will not grieve over any material cause for grief (चान्ति). He will not waste his time on any thing which has no connection with Krishna (अव्यर्थकालल). He is not troubled with any desires to gain objects of the senses, or powers (विरक्ति). Though the best of men, he considers himself as lowly (मानशून्यता). He lives in hopeful belief in the mercy of Krishna (आशावद्). He ever anxiously longs for Krishna (समुत्कण्ठा). He always takes delight in chanting *Nam* (नाम गाने सदा रुचि), in talking always on the qualities of Krishna (तत्गुणाख्यान) and in living in some place hallowed by the *Lilas* of Krishna (तत्त्वसतिस्थल).² All these are the outward characteristics of one in whom *Rati* has taken root. From *Rati* grows Krishna *Prema*. Even a wise man is unable to understand the meaning of the words, acts, moves and manners of one in whose heart Krishna *Prema* has arisen.” Sri Gouranga then explains the developments of *Prema* into *Sneha*, *Man* etc. (Explained in Chapter I).

Sri Gouranga then explains the five *Bhabas* of *Shanta*,

¹ आदौ श्रद्धा ततः साधुसङ्गोऽयं भजनक्रिया।

ततोऽनर्थ निवृत्तिः स्यात् ततो निष्ठा रुचिस्ततः ॥

अथासक्तिस्ततोभावस्ततः प्रेमाभ्युदयति ।

साधकानां अयं प्रेक्षः प्रादुर्भावे भवेत्क्रमः ॥

² चान्तिरव्यर्थकालत्वं विरक्तिर्मानशून्यता ।

आशावद्भ्यः समुत्कण्ठा नाम गाने सदा रुचिः ॥

आसक्तिस्तद्गुणाख्याने प्रीतिस्तद्वसतिस्थले ।

इत्यादयोऽनुभावाः सुसर्जातभावाद्दे जने ॥

Dasya etc. dealt with elsewhere (Vide "Sri Gouranga—The Man").

After describing certain other *Bhabas*¹ peculiar to the states of union with and separation from Krishna, and then describing the chief sixty-four and twenty-five charming characteristics of Krishna and Radha respectively, Gouranga concludes thus,—

"In brief I have explained to you the particulars of the 'Need.' This is the fifth (and the highest) object of human life. (The generally accepted four objects are virtue, means of fulfilling desires, fulfilment of desires and liberation *धर्म-अर्थ-काम-मोक्ष*). Previous to this, during my discourse on *Ras* (*रस*) at Prayag, I had your brother Rupa invested with powers. Do you too preach the cult of *Bhakti*, renew the sacred sites (*Tirthas*) of Mathura, establish the worship of Krishna, bring into force the

¹ Some of these in short are as follows :—

Madhura Bhaba (i.e. the *Bhaba* that subsists between lovers) and only this *Bhaba* has two states,—one is the growing state called *Rudha* (*रुढ़*) as found in the queens of Dwarka, and the other the established state called *Adhi-Rudha* (*अधिर्रुढ़*) as found only in the milkmaids of Brindaban. The various acts under the *Adhi-Rudha* state, when in the enjoyment of union, are called *Madan* (*मादन* intoxicating or pleasing), and those in separation are called *Mohan* (*मोहन* causing self-forgetfulness). *Mohan* is *Udghurna* (*उद्धुर्णा*) when extreme pangs of separation rob a person of his senses and make him act like a mad man to all appearances. This state is called 'Divine Madness' (*दिव्योन्माद*) in the psychology of Divine Love. A notable characteristic of Divine madness is that one in this state thinks oneself as Krishna Himself.

This 'Divine Madness' was the constant feature of the closing years of Sri Gouranga's life at Puri.

Vaishnab rules of conduct in Brindaban and propagate the faith by writing Bhakti scriptures. . . .”

Sri Gouranga also enjoined on Sanatan to observe moderation in the practice of asceticism (बैराग्य), forbidding the forms of asceticism and *Jnan* which are all but dry. He also explained to Sanatan certain mysterious passages of Srimad Bhagabat. Sanatan now falls at the feet of the lord with a straw between his teeth (as a mark of utmost humility) and says,—“I am low born and a sinner. You have spoken to me about things which are beyond the conception of even Brahmâ. This is an ocean, even a drop of which can not be retained by my mind. You can make the lame dance if you like. So place your feet on my head and give me this boon,—‘Let what I have taught you remain vivid in your mind and be clearly understood by you.’”

Sri Gouranga placed his hand on Sanatan’s head and granted the boon prayed for.¹

¹ This is followed by a long discourse, on the asking of Sanatan, on the famous shloka, आत्मारामाश्च मुनयः &c. (Vide “Sri Gouranga—The Man”) of which Sri Gouranga gave eighteen different interpretations—all from the standpoint of Bhakti—to Sarababhaum Bhattacharya at Puri. Sri Gouranga at first told Sanatan with his wonted humility,—‘I am a mad man and Sarababhaum took my ravings to be true. I don’t remember now my ravings at that time, though your company may help my memory. Naturally I am unable to grasp the meaning of things, but the company of men like you enlightens my mind.’ Then to satisfy his disciple’s curiosity, he gave the desired for interpretations to the amazement of Sanatan. These exhibit a feat of learning, not less remarkable than the wonderful sense-developments of Sanskrit words, which from contexts in a single Shloka can each be made to yield a number of different meanings.

Sanatan was permitted to stay with Sri Gouranga until the latter shortly after his discussions with Prakashananda left Benares. At parting Sri Gouranga repeated his command to Sanatan,—“You go to Brindaban. Your two brothers have already gone there.” But this was not all. He had another charge to give to Sanatan. This has nothing to do with preaching and propaganda work, but this shows the inner man—the real man within him. He requested Sanatan,—“If my poor Bhaktas, whose tattered cloth and water-pot are their sole belongings, come to Brindaban, look after them.”¹ We feel as if Gouranga’s eyes were full of tears when he expressed this deep concern of his loving heart for his poor Bhakta pilgrims who might be visiting Brindaban at the time or after. Sanatan was now himself a poor pilgrim. Yet Gouranga charged Sanatan with this onerous though humanitarian duty. Because Brindaban was a Jungle at that time and Gouranga could not forget his poor unknown Bhaktas who would be strangers there, and because Sanatan was the man available then to bear the burden,—not of course by any material means but simply by his exemplary life.

Brindaban is now a town, yet we wish there be holy men to take Sanatan’s place to carry out the holy wishes of Sri Gouranga even now. For, there is need of it at Brindaban of these degenerate days to save pilgrims from difficulties as well as from the dangers of corrupt influences.

¹ काँया करइया सोर काँयाल भक्तगण ।

बुन्दावने आइसे यदि करइ पाखन ॥

CHAPTER III.

SRI GOURANGA'S EIGHT LESSONS.

The following verses are Sri Gouranga's own composition and are valued most for the lessons they convey to the earnest soul which aspires to reach God,—

- I. चेतोदपंणमार्जनं भवमहादावाग्नि निर्वापणं
श्रेयःकैरवचन्द्रिका वितरणं विद्यावधुजीवनम्
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्वपनं परं विजयते श्रीकृष्ण संकीर्तनम् ॥

“Victory to Sri Krishna *Sankirtan* (Singing of Krishna's name and *Lilas*)! It cleanses the mirror of the mind, it quenches the great forest-fire of the world. It is the moonlight to the lilies of welfare, it is the very life of spiritual knowledge, it raises the ocean of bliss, it gives the taste of nectar at every step, it bathes the whole soul (in delight).”

One of the chief elements or rather the chief element of worship through *Bhakti* is singing of God's name. When it is congregational singing it is *Sankirtan*, otherwise *Kirtan*. Sri Gouranga has laid the greatest stress on *Kirtan* and *Sankirtan* as the only means of spiritual welfare and the only thing necessary in the present age (*Kali Yuga*) when men are generally unfit, physically and mentally, for *Yoga*, *Jnan* or *Karma*. Loud chanting of God's name brings good not only to the man who does it, but to others also who hear it even from a distance. Sri Gouranga invites all to do this and describes the best

results obtained from it. As he tells us, everything which a spiritual aspirant may wish for, is there.

II. नाम्नामकारि बहुधानिजसर्वशक्ति
सत्पार्षिता नियमितः स्मरये न कालः ।
एतादृशीतवक्त्रपा भगवन् समापि
दुर्देवमीदृशमिहाजनि नानुरागः ॥

“O Lord, you have assumed many names, and endowed them all with your full powers ; there is also no particular time for remembering your names,—such is your mercy ! Yet such is my misfortune that I have got no love for your names.”

In the Hindu shastras many are the names given to God,—Hari, Krishna, Ram, Durga, Kali, Tara, Shiva and so on. There is no difference between the name and the person named, If God is *Sat-Chit-Ananda*, His name is so too. When a man recites or chants the name of God, it always brings to his mind the conception of *Sat-Chit-Ananda* that lies in the meaning of the name. A man can choose any name to his taste, can chant it any time he likes, and thus can feel the power hidden in the name. But the drawback is the want of attraction on the part of the worldly man for this blissful thing. Sri Gouranga personates such a man, laments his lot, suggests how unfortunate he is, and what he should do.

III—दृष्ट्वाहपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥

“(The glory of) Hari is best sung by him who is humbler than a straw, more forbearing than a tree, and who does not desire honour himself but gives honour (to others).”

A straw does not retaliate even when trodden down ; a tree does not retaliate, nor does it fail to give fruit and shade even to the man who is cutting it down ; again a tree does not beg water of any body even when it withers away. Such, says Sri Gouranga, should be the characteristics of one—forgiving and forbearing, even doing a good turn to him who thinks and does evil—who wishes to win God by chanting His name.¹

IV—न धनं न जनं न सुन्दरीं कवितां वा जगौशकामये ।

ममजन्मनि जन्मनीश्वरे भवतात्भक्तिरहेतुकौ त्वयि ॥

“O Lord, I have no desire for wealth, for men, for beautiful women, for (the gift of) poetry. But I pray that from birth to birth my motiveless devotion to you continues.”

People generally pray to God for gifts—physical, mental, material. But none of these things should sully the devotion to God, for otherwise it becomes an instrument of barter. Devotion must be absolutely motiveless. Sri Gouranga teaches here that a man need not care for birth and death, provided Bhakti does not suffer, for Bhakti is the elixir of life in all circumstances.

V—अयि नन्दतनुज किङ्करं पतितं मां विषमेभवास्वधौ ।

कृपया तव पाद पङ्कज स्थितधूलौ सदृशं विचिन्तय ॥

¹ These are on a par with the tenets of Lord Buddha and in some respects superior to those of Jesus. The author of Chaitanya Charitamrita exclaims, “Hear ye, all men, I declare with uplifted arms,—‘Do ye wear round your neck the garland (of the flowers) of this verse threaded on the string of (Hari’s) Name. By the command of the Lord, put this verse (the instructions) into practice and ye are sure to get the feet of Sri Krishna.’”

"O son of Nanda, I am your servant, I am fallen in the terrible ocean of the world. Be you kind enough to consider me as the very dust of your lotus feet."

Sri Gouranga teaches here what a real Bhakta thinks of himself,—that is, that he is never safe and is always liable to be tossed by the waves of worldly illusion, and so he should cling to the feet of God as the greatest of all shelters. Another thing to be noticed here is that Sri Gouranga addresses Krishna as "One born of the body of Nanda (नन्दतनुज)." Everybody knows that Krishna was born of Basudeva and Devaki, and was only brought up by his foster parents, Nanda and Jashoda. One story speaks of simultaneous births of one son to Basudeva in Mathura, and another to Nanda in Gokula. When Basudeva brought and laid his own son by the new-born babe of Gokula, the former merged into the latter. After some years the Basudeva-Krishna (not Nanda's Krishna) came back to Mathura. Nanda's Krishna may go behind the screen after His manifest Brindaban *Lila*, but never leaves Brindaban. Another theory is that there were actually two Krishnas who flourished at different times.¹

VI—नयनं गलदशुषारया वदनं गदगदरुह्यागिरा ।

पुलकेर्निचितं वपुः कदातिव नाम ग्रहणे भविष्यति ॥

"O Lord, when will your name cause streams of tears to flow from my eyes, and my voice to be choked with emotion and my hair to stand on end (in delightful sensation)" !

Sri Gouranga here describes the signs that appear on the person of a true Bhakta. These are natural and come inspite of his attempt to prevent them.

¹ See Appendix.

VII—यूगायितं निमेषेण चक्षुषा प्राद्वषायितं ।

यूग्यायितं जगत् सर्वं गोविन्द विरहेण मे ॥

“(Alas! Alas!) One moment to me is like an age, my eyes are flooded with pouring rain of tears, the whole world is a void to me,—all this for separation from Gobinda.”

This is a picture, but only a faint picture, of his own condition when Sri Gouranga was doing his *Gambhira Lila* during his last twelve years at Puri. This is a picture of what a lover of God, whose Bhakti has now developed into Prema, feels like and becomes like. Sri Gouranga teaches what God's separation means to His lover.

VIII—आश्लिष्य वा पादरतां पिनष्टुना

मदर्शनान्मर्महतां करोतु वा ।

यथा तथा विदधातु लम्पटो

मत्प्राणनाथस्तु स एव नापरः ॥

“(Radha says to her companion, O friend), whether He (Sri Krishna) embraces me and makes me His slave, or crushes me down or chooses to keep company with others (discarding me),—He is ever the Lord of my heart and none else!”

This is yet another picture of Sri Gouranga's own self in *Gambhira*. There we find him as Radha. What He teaches here should be the proof of unadulterated and unadulterable love. This love not only looks for no return, but cannot be affected in the least by indifference on the side of the object of love. This is complete surrender to the God of Love.

APPENDIX.

Two Krishnas ?

Rai Bahadur Purnendu Narayan Sinha, M.A., B.L., the author of "Chaitanya Katha", etc. and a follower of Sri Gouranga, in a published article of his, supports the theory of two Krishnas on the following grounds,—

I. Proofs in connection with the appearance of Krishna on earth,—

(1) Rupa Goswami wrote a drama combining the *Lilas* of Sri Krishna at Brindaban and Dwarka. Sri Gouranga, coming to know of this, directed him not to do so, asserting that the Krishna of Brindaban is separate from the Krishna of Mathura and Dwarka.

कृष्णोऽनोयदुसम्भूतीयस्तुगोपाल नन्दनः ।

ब्रन्दावनं परित्यज्य स क्वचिन्नैव गच्छति ॥

"Krishna of the *Yadu* family is not the same as the Krishna of the milk-man family. The latter never leaves Brindaban and goes anywhere else."

(2) The above view is derived from a verse of *Yamal Tantra* (यामल तन्त्र) which says,—

कृष्णोऽनो यदु सम्भूतोयः पूर्णः सोऽस्त्यतः परः ।

ब्रन्दावनं परित्यज्य स क्वचिन्नैव गच्छति ॥

"The Krishna of the *Yadu* family is one and the full Krishna is another. The full Krishna never leaves Brindaban, never goes anywhere else."

(3) Vishnu Bhagabat (known as *Srimad Bhagabat Canto I*, Chap. 3) mentions twenty-three Avatars. Besides, it describes the origin of *Rishis*, *Munis*, *Gods*, *Prajapatis*, etc. The twenty-three Avatars include Krishna and Balaram who are stated as born in the *Yadu* clan, and who destroy the sins of the world. Immediately following this the Bhagabat says,—*पतेचांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्*

“These are part manifestations of Purusha, but Krishna is God Himself.”

‘*Purusha*’ means the Lord of a *Brahmanda* (ब्रह्माण्ड) or a world (solar system). ‘*Bhagaban*’ means the Supreme Brahman with attributes (सगुण ब्रह्म) in whom is manifested the Infinite Great Brahman (परब्रह्म). Therefore the part manifestations are those of a Lord of a *particular Brahmanda* (a solar system), while *Bhagaban* is the manifestation of the Infinite Great One (अखण्ड पर ब्रह्म)।

(4) The same *Srimad Bhagabat*, in *Canto XI*, Cap. 5, makes mention of the Krishna born in *Dwapur Yuga*, and the formula of His worship is this,—“Salutation to *Bāsudeva*, salutation to *Sankarshana*, salutation to *Pradyumna*, salutation to *Aniruddha*, salutation to *Rishi Narayan*, salutation to *Purusha* वासुदेवाय नमः, संकर्षणाय नमः, प्रद्युम्नाय नमः, अनिरुद्धाय नमः, ऋषिनारायणाय नमः, पुरुषाय नमः)।

Bāsudeva and *Sankarshana* are the sons of *Basudeva* (वसुदेव). *Pradyumna* is one of *Sri Krishna*’s sons and *Aniruddha* is *Pradyumna*’s son. They combined are the *Chatur Vyuha* (चतुर्व्यूह) or the four-fold body. The inner meaning of this *Chatur Vyuha* is this. In any one *Brahmanda*,

Bâsudeva is the controller of the minds of all, *Sankarshana* is the totality of the Jivas, *Pradyumna* represents the principle of the plan on which the *Brahmanda* is run, and *Aniruddha* represents the energy which practically carries out the plan. The Krishna (*Bâsudeva*) of these *Chatur Vyuha* is the Krishna of Dwarka. Then about *Rishi Narayan*, of whom it is said in *Maha Bharata*, *Devi Bhagabat* and other books that in his body entered Sri Krishna to do His earth-life work. Then, *Purusha* means the Lord of a *Brahmanda* (Logos of a system). This proves that *Srimad Bhagabat*, in the part referred to, speaks of *Bâsudeva Krishna*.

(5) In that Chapter again of *Srimad Bhagabat*, we find mention of the Krishna who is to be worshipped in *Kali Yuga*. The formula of his worship differs from that of the Krishna of the *Dwapur Yuga* quoted before, and is this,—

कृष्णवर्णं लिषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदं ।

कलौसंक्रीतन प्रायेर्यजन्तिहि सुमेधसः ॥

The followers of Sri Gouranga interpret this verse as referring to him as the God to be worshipped in *Kali Yuga*. But Sridhar Swami, an accepted authority on *Srimad Bhagabat* in his commentary, says that Krishna is here referred to as the God to be worshipped in *Kali Yuga*. Therefore we come across *two Krishnas*, one of *Maha Bharta* who is admitted on all hands as belonging to *Dwapura*, and the other of *Kali Yuga*.

II. Proofs in connection with Krishna's *Lilas*.

In *Srimad Bhagabat* we find that, during the

boyhood *Lilas* of Sri Krishna, the cowboys were born and died several times.

(1) *Aghasura* devoured all the cowboys including Sri Krishna. Krishna revived them all, and with them all, came out of the stomach of the demon.

(2) *Brahmâ* spirited away the Gopas and restored them after a year.

(3) By drinking the poisoned water of the *Kalia* pool the cowboys and the cows died. Sri Krishna afterwards revived them.

Then follows the killing of the demon *Pralamba Asura* by Sri Krishna. Up to this event there is no mention of Krishna as a lover of the Gopis. But after this we find an account of some physical disturbances in Brindaban, such as the forest fire (*दावानल*) and clay rain (*कदम इष्टि*). The rain is followed by the advent of a most charming autumn, the spring of the sentiment of love in the hearts of the Gopis and their search for a lover. Then they go to worship Goddess *Katyayani Durga* for the fulfilment of their object. They worship the Goddess for one month with great earnestness and offer this prayer,—

कात्यायनि महामायेमहायोगिन्यधोश्रितः ।

नन्दगोपसूतं देवि पतिं मे कुरुते नमः ॥

“O *Katyayani*, O *Maha Maya*, O *Maha Yogini*, O Great Goddess, O *Debi*, give me the son of Nanda (Sri Krishna) for my husband. I bow down to Thee.”

At the end of their month's prayer, while they were bathing in the Jamuna, Sri Krishna comes and stealthily takes away their robes left on the bank and gives them a promise of union with him on some autumn nights.

(4) The question new is,—When was this promise fulfilled? Was it in that very autumn? No. Between the promise and its fulfilment, death had removed the then Gopas and Gopis from the earth. But during this interval we find the growing preparation of a new Brindaban. This new Brindaban was founded on love. How was this Brindaban of love being created?

First,—Sri Krishna goes to the place of a sacrificial ceremony (यज्ञ) of the Brahmins and begs for food for the hungry cowboys. The Brahmins refuse to give him anything before the ceremony is finished. But the wives of the Brahmins bring food and give it to Sri Krishna, and also surrender their hearts to Him. By this He proves the utter hollowness of outward ceremonies, and the supremacy of love.

Secondly,—When the season for the ceremony called *Indra- Yajna* (इन्द्र यज्ञ) and for the worship of other minor gods comes, Sri Krishna protests against the holding of these ceremonies, because they are not necessary. He advises the people, instead of worshipping Indra and others, to offer their presents to the Gobardhana hill which with its surrounding lands provides pastures for the cows, and are therefore the means of preserving the lives

of the milkmen. This is done. Indra's *Puja* being stopped, he in anger sends down rains, which continue incessantly for some days and nights, in order to drown the people of Brindaban. Sri Krishna saves Brindaban by holding up the hill under which the people find shelter. Brahmâ (the creator God) now appears on the scene and says,—“from now Brindaban is beyond the jurisdiction of the gods. Sri Krishna Himself is now the Lord of Brindaban.” The new Brindaban is now out of reach of the mandatory and prohibitory rules (विधि निषेध धर्म) of religion. It is now the kingdom of love.

(5) Immediately after the preparation of the ground for the new Brindaban, we meet with an account of all the then Gopas and Gopis being drowned in the *Brahma Hrad* (ब्रह्म ह्रद) and transported to the heaven of *Brahma Loka*. It clearly proves the end of their earthly careers at that period. Of course, there is the story of their return to earth again. But this did not happen in their same bodies,—they had to take birth again. Then we find all of a sudden the description of a beautiful autumn again (without the mention of previous summer and rains) and preparation for the great *Rasa* (रास).

(6) If there is any meaning in these repeated births and deaths of Sri Krishna and the Gopa-Gopis, then it is at least this that he appeared and disappeared several times, though it is difficult to say if in the same body. But it distinctly shows that the Bâsudeva Krishna, i.e. the Krishna of Maha

Bharata is not the same as Krishna, the lover of the Gopis.

(7) The Devi Bhagabat speaks of Krishna as possessing the body of *Rishi Narayan*, but nothing of the Krishna the lover of the Gopis. Srimad Bhagabat (Canto III, Chap. 2) also speaks of this *Rishi Narayan-Krishna*. The Maha Bharata tells us nothing about Krishna the lover of the Gopis. This has been proved by Bankim Chandra in his '*Krishna Charita*.' Had there been a Gopi-lover Krishna at that time, Shishupal, his sworn enemy, would not have spared mentioning it in his famous diatribe against Sri Krishna. In the entire Mahabharat we only come across for once the word "*Gopi Jana Priya* (dear to the Gopis)" as an adjective of Sri Krishna during the episode of Droupadi's humiliation at the court of Duryadhana. But the real import of this phrase is that the charming boy Sri Krishna was liked by the women who are naturally fond of children. There are many events mentioned in the Maha Bharat on the occasion of which a reference could be made to Sri Krishna as the lover of the Gopis. That there is no such reference is because nothing was known at that time of Sri Krishna's Gopi-love. It proves that the birth of the lover-Krishna in Brindaban was an event of later date. * * *

ERRATA

Page	Line	For	Read
33	27	Marvelous	Marvellous
40	13	seats	sects
	31	tutelry	tutelary
42	16	one	one for
94	11	direct	directly
102	31	alone	alone''
111	4	consumption	consummation
142	19	unconsciousness	unconscious
144	5	consumption	consummation
167	6	...	LILA AVATAR (heading)
185	9	जगदीश	जगदीश
192	6	new	now



AUTHOR'S OTHER WORKS.

(To be had of Prof. S. N. Roy, M.Sc., St. Joseph's College, Nainital, U. P.).

Mysteries of Life and Religion IN **A FEW PROBLEMS SOLVED**

(Through Bhagabat Gita)

Re. 1-8.

Wonderful Reception in Indian and European Press.

The Statesman, 11-12-27.—* * * (the Author's) brief but lucid composition is ensured of a general welcome. * * * The Gita has long been familiar to European thought and commands unstinted admiration, but (the Author's) exposition is a *valuable addition to our knowledge*. * * *

The Amrita Bazar Patrika, 27-1-28.—* * * Disciple of a renowned *Sanyasi* and with intimate connection with the Theosophical Society for many years he (the author) is especially qualified to say on these problems. * * * We are sure that the solutions he has presented will not only be satisfactory but *bring solace to many*. * * *

The Basumati (English), 20-1-28.—The book is a *masterful study* which bears testimony to the philosophic insight and ethical knowledge of the author.

Etc., Etc., Etc.

উপাসিকা চরিত

ব্রহ্মবিজ্ঞা মণ্ডলীর প্রতিষ্ঠাত্রী যোগেশ্বর্যশালিনী ম্যাডাম ব্লাভাটস্কির
জীবন-কথা (১০ খানি চিত্র সহ)।

মনীষী শ্রীহীরেন্দ্র নাথ দত্ত বেদান্তরত্ন মহাশয়ের লিখিত ভূমিকা সহ—
৫৪০ পৃষ্ঠা মূল্য ২৮ টাকা মাত্র।

The Amrita Bazar Patrika—* * * (the author) has presented to the Bengalee reading public a fascinating biography which reads like a romance. * * *

The Englishman—‘Upasika Charit’ gives for the first time a connected story of the many-sided activities of Madame Blavatsky—activities which have benefitted India both directly and indirectly. * * * Some Chapters are devoted to the elucidation of the principles enunciated by Blavatsky in her great works. Chapters 12 to 14 contain a vivid description of her work in India. The book covers a wide field. * * *

The Forward—* * * During the period covered by the scope of this book great religious and political movements violently agitated the stagnant placidity of the contemporary Indian life, and the learned author with the instinct of a true biographer, has not failed to view his subject in its wider perspective and broader significance. * * *

প্রবাদী—** গ্রন্থকার এই গ্রন্থ রচনায় অল্পসন্ধান ও অধ্যবসায়ের যথেষ্ট পরিচয় দিয়াছেন। তাঁহার লিপি চাতুর্যে ‘উপাসিকা চরিত’ সরস ও চিত্তাকর্ষক হইয়াছে।**

ভারতবর্ষ—** গ্রন্থখানি পাঠ করিলে ** সোসাইটির সম্পূর্ণ বিবরণ অবগত হওয়া যায়। গ্রন্থকারের লিপি কুশলতায় গ্রন্থখানি মনোরম হইয়াছে।

প্রবর্তক—** (গ্রন্থকার) বাঙ্গালীকে বাংলা ভাষায় এই পরিচয়ের (‘তত্ত্ববিজ্ঞা সমিতির স্থান ও দান কত বড়’) সুযোগ দিয়াছেন, সেইজন্য তিনি ধন্য। বইখানি অনিন্দনীয় হইয়াছে।

বসুমতী—** ব্রহ্মবিজ্ঞার আলোচনা, তাঁহার অলৌকিকতাপূর্ণ জীবন—
এ সকল গ্রন্থকার সবিস্তারে প্রকাশ করিয়া পুস্তক খানিকে উপগ্রাসের মত
মুখরোচক করিয়াছেন।**

আনন্দবাজার পত্রিকা—** লেখকের আন্তরিকতা ও লেখনীর সরসতা-
গুণে গ্রন্থখানি উপাদেয় ও সারবান হইয়াছে ** গ্রন্থখানি বঙ্গ সাহিত্যের
জীবনী বিভাগে সমৃদ্ধি বৃদ্ধি করিয়াছে।**

উদ্বোধন—** ইংরাজি ভাষা অনভিজ্ঞ ** জীবন সম্বন্ধে কিছু জানিবার
বিশেষ অনুরোধ ছিল, 'উপাসিকা চরিত' সে অভাব পূর্ণ করবে।**

মানসী ও মর্ম্মবাণী—(এই) জীবনী যে সাধকের জীবনীর মত এদেশে
আদৃত হইবে সে বিষয়ে সন্দেহ নাই।** সঞ্চলন করিয়া লেখকও ধন্যবাদ
ভাজন হইয়াছেন, কেন না বঙ্গ সাহিত্যে এই গ্রন্থ একটা গুরুতর অভাব
মিটাইয়াছে।

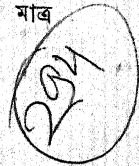
হিতবাদী—** সোসাইটির উৎপত্তি হইতে বর্ত্তমান কাল পর্য্যন্ত সমস্তই
এ গ্রন্থে বর্ণিত আছে। অধিকন্তু বৌদ্ধ ধর্ম্মের নির্বাণতত্ত্ব, হিন্দুধর্ম্মের মোক্ষ
প্রভৃতি বিষয় ও ** লেখক বর্ণনা করিয়াছেন।**

প্রসিদ্ধ সাহিত্যিক রায় বাহাদুর জলধর সেনের ভূমিকা ও খ্যাতনামা
ঐতিহাসিক অক্ষয় কুমার মৈত্রের অপূর্ব 'শ্রদ্ধাঞ্জলি' সহ

পরিব্রাজকচার্য্য—স্বামী রামানন্দ

কিরূপে ব্রাহ্ম সমাজের সুপ্রসিদ্ধ প্রচারক ও আচার্য্য পূজ্যপাদ পণ্ডিত রামকুমার
বিজ্ঞারত্ন মহাশয় পরবর্ত্তী জীবনে হিন্দু সন্ন্যাসী হইলেন সেই কাহিনী
এবং সমসাময়িক উভয় সমাজের তুলনা মূলক বিবরণ। মানব
জীবনের এক অভূতপূর্ব্ব রহস্য—চিত্র। সমস্ত সংবাদ

ও মাসিক পত্রে উচ্চ প্রশংসিত। (সচিত্র) ৪০০ শত
পৃষ্ঠার উপর। মূল্য ২ টাকা মাত্র



भार

क्रम

विर